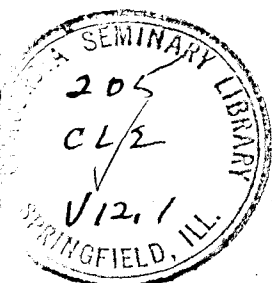


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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

VOLUME XII

JANUARY, 1951

NUMBER 1

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② A Protest and Brotherly Plea

(The following is the statement made by Pastor Paul G. Koch of St. John's Lutheran Congregation, La Crosse, Indiana, on the floor of the Milwaukee Convention on June 22, 1950.)

"Mr. Chairman and Brethren:

"I must say that I must protest against the candidacy of Dr. Friedrich. Dr. Friedrich has made charges against his brethren, which he has not taken back, nor has he identified those that were meant. This is certainly not brotherly and it is not Christian. Furthermore, Dr. Friedrich has been the leader of a certain group of men who have signed a statement which contains false doctrine. This false doctrine has been shown by Scripture

again and again and by various men in Synod to be false doctrine.

"I think that a person who is a leader of a church group such as ours, should not only be a Christian, but he should also be a man. When he has done wrong he should be big enough — I say a leader should be big enough to repent of his sin, to ask those whom he has sinned against for forgiveness — that is the hard part, and it takes a big man and we want big men, men of courage, men of spiritual strength as our leaders.

"I therefore would like to ask whether Dr. Friedrich is willing at the present time to denounce and disavow his former false teaching and ask his brothers' forgiveness for the slander."

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Editor.....Rev. Paul H. Burgdorf
Assistant Editor.....Rev. J. Buenger
Managing Editor.....Rev. Theo. Dierks, S. T. D.
Contributing Editors.....Rev. A. V. Kuster, B. D.
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Circulation Manager.....Rev. E. Wiedbusch
Promotion Manager.....Rev. Fred E. Bartling

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Officers of the C. L. P. B.

President.....Rev. E. T. Lams, D. D.
1100 South East Avenue, Oak Park, Illinois
First Vice-President.....Rev. Arthur C. Dahms
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☉ A Cure For Every Ill

Like the patent medicine men who used to follow the county fairs in Western Pennsylvania, the liberal church leaders have a cure for every ill. Ten years ago they assured us that the only cure for Hitlerism was a united front on the part of the churches, but we stopped Hitler without a super church. A few years ago they told us that we must unite all the church denominations if we would end the atomic bomb scare. Next they proposed to halt Communism by means of a liberal world church. In the *New York Times*, April 14, 1950, p. 22, one of them declares that God will turn a deaf ear to all prayers for peace until the Protestants, Roman Catholics and

Jews form a united front. They have offered their united front patent medicine as a cure for differences between capital and organized labor. Today they are beginning to tell us that if all the churches get together it will stop the war in Korea. They would have us believe that men will be so impressed by Roman prelates, Jewish rabbis, American liberals and German tulachan bishops sitting on the same platform, that they will throw down their weapons, go home and behave themselves.

All of this is but a pipe dream. The real source of the ills of this world is not the idea of church denominations, but the inborn cussedness of mankind, to put it bluntly. So long as this condition exists, no scraping away of denominational labels will mend matters. Merely to get them together in world conventions, and calling them all by a new name will not remove the true cause of the trouble. The cure-all urged by the liberal church leaders is as idle a dream as that of the man who declared in print lately that all the ills of the world will vanish if only we could compel every nation to speak the English language and nothing else. It takes much more than a universal language or a unified, external form of church government to restore sanity and decency among men.

Rev. F. R. Webber, in the *Church Builder*.

☉ An Epitaph By A Friend

An article entitled "Dr. Graebner, Missouri Leader, is Summoned," appeared in the *Augustana Lutheran* of December 13, 1950. It is written by Dr. E. E. Ryden, who obviously considers himself a friend of the man whose work he attempts to evaluate. Only a friend could have written like this — "in the death of Dr. Theodore Graebner, noted Missouri Synod writer and theologian, there passes from the contemporary scene one of the most outstanding personalities in American Lutheranism."

Apparently Dr. Ryden is thinking especially of contacts at meetings of the unionistic Lutheran Editors' Association, when he says, "Personally, we shall miss this brother editor very deeply. Through the years we had learned to know and to admire him."

The epitaph explains why Dr. Ryden admired Dr. Graebner. It was because of the latter's part in the current revolt against Missouriianism. He says, "At the outset of his career he gained the reputation of being a

dyed-in-the-wool conservative, but later years mellowed his opinions of other Lutheran groups. He strove valiantly to change the attitude of his own church body, especially toward the United Lutheran Church, which he stoutly maintained had definitely become an exponent of conservative, confessional Lutheranism. He likewise urged strongly that the Missouri Synod become a member of the National Lutheran Council, and he even advocated wider ecumenical relations. At Amsterdam he stated to the writer of these lines, 'Had we known how conservative and truly evangelical would be the basis and spirit of the World Council of Churches, there is no good reason why the Missouri Synod could not have been represented here'."

Dr. Ryden is proud of Dr. Graebner's part in the movement of the 44. He writes: "Dr. Graebner's impatience with the attitude of his own church body toward other Lutherans found expression in the now famous Chicago Manifesto, of which he was one of the authors and signers. This statement, which was subsequently withdrawn but not repudiated, charged the Missouri Synod with spiritual intolerance and a lack of charity toward other groups, and called on his own body to repent."

One more fact which Dr. Ryden considers praiseworthy is the fact that "of late years Dr. Graebner had become convinced that Missouri's fellow members in the Synodical Conference, particularly the Joint Synod of Wisconsin and the little Norwegian Synod, were seriously inhibiting the desire of his own body to cultivate closer relations with other Lutherans." Of special interest to him is the "caustic article" in the *American Lutheran* in which Dr. Graebner "charged the Wisconsin Synod with sectarianism, and politely but firmly invited that group to withdraw from the Synodical Conference."

Confessional Lutherans should thank Dr. Ryden for his frank appraisal of his friend. Such words could not possibly be ascribed to any antagonism, because Dr. Ryden and Dr. Graebner were kindred spirits. The *Augustana* editor finds Dr. Graebner's traits and tactics so praiseworthy because they played so well into the hands of the enemies of true Missourianism. We, of course, would have to appraise such a position differently. Let it be added that whoever, especially in official positions, is lending support to the current revolt against Missouri's truly Scriptural position, either by ill-timed silence, or by outright action, is burdening his conscience with a fearful responsibility. **WALTER BUHL.**

☉ Luther On Faith As Compared With Love

DR. P. E. KRETZMANN

The expositions of Luther in connection with Gal. 5:9 and elsewhere, where he speaks of the right and the false kind of love, are fairly well known, since they have been quoted so frequently in our literature. But we offer here a part of his exposition of Psalm 109, where the Reformer explains:

"Why then does Christ make use of such strong curse, since He prohibits and teaches, in Matt. 5:44, that there should be no cursing, and He Himself, when on the cross, did not curse, as St. Peter (1 Ep. 2:23) says, but prays for those who curse and blaspheme Him? . . . Here is a short answer: Love does not resort to cursing, neither does it avenge itself; but faith does make use of curses and revenge. In order to understand this, you must make a distinction between God and men, between persons and things. Where God and His cause are concerned, there is neither patience nor blessing, but only zeal, wrath, revenge, and cursing. Thus the fact that the godless persecute the Gospel, that concerns God and His cause; there one is not to bless nor to wish good fortune, otherwise no one would be permitted to preach or to write, even against heresy, since that may not be done without cursing. For whoever preaches against heresy certainly desires that it should perish, and exerts every effort (*tut das Aergste und Boeseste*), that it should perish. This, then, I call curses of faith. For before faith would permit the Word of God to perish and heresy to be established, it would rather wish that all creatures should be destroyed." (St. Louis Ed., 5, 52.)

☉ The President's Theses on the Doctrine of the Church — the Situation Brought Up-To-Date

The President's theses on "The Doctrine of the Church" appeared in January, 1948. At the Pastoral Conference of the Northern Illinois District in April of that year certain statements of the President's theses were rejected as being contrary to the Word of God. Asked at that time by the chairman of the conference whether he wished to make any comment, the President replied: "I have nothing to say at this time."

Somewhat later the Chicago Heights Pastoral Conference questioned certain passages

of the same theses. The reply received through the President's office read in part: "According to modern research on the basis of the Weimar Edition, Luther would say that the Church is 'invisible' because the true nature of the Church (communion of believers) cannot be understood and perceived by the unbeliever at all. The true nature of the Church remains hidden to all excepting to the believers, by whom it becomes *percipibilis* by faith. . . . Melancthon was the first, as far as I know, to employ the term 'sichtbar' and 'unsichtbar.' In the *Loci* of 1559 he says in essence that he is interested only in the *congregatio vocatorum, ecclesia visibilis*. To prove the Church to be invisible on the basis of Luke 17:20 is in my opinion an unwarranted use of this text. First, because *entos* undoubtedly means 'in your midst,' 'among you,' and, secondly, because the Savior is speaking of His rule in the hearts of men." "The passage Col. 3:3, quoted by the Conference, is not applicable."

Here we have an attack on what is taught in the official confession of our Synod, reaffirmed in 1947 at the Chicago convention. If the use of Luke 17:20 is "unwarranted" and Col. 3:3 is "not applicable" to prove the invisibility of the one holy Christian Church, then the confession of the Brief Statement to that effect (Par. 25) has no Scriptural foundation.

The President also permitted his office to be used to spread the false, un-Scriptural teaching: "It is granted without a moment's hesitation that the Church is invisible for the reason that no unbeliever knows the true nature of the Church, nor does any Christian know the exact number of believers."

To this day the President has not recalled this attack on the teaching of the Brief Statement and the false un-Scriptural teaching regarding the invisibility of the Church which was sent through his office. Now we find this same attack on the teaching of the Brief Statement and this same false teaching regarding the invisibility of the Church printed in the July (1950) issue of the *Concordia Theological Monthly*, p. 530: "The use of Luke 17:20f and 2 Tim. 2:19 as prooftexts for the 'invisibility of the Church' is subject to serious questions."

The matter of the President's theses on the Church had been up for consideration at the Central Regional Conference of the Northern Illinois District. On October 18-19, 1949, at Sycamore, Illinois, the question was being considered: "Is it contrary to Scripture

to speak of a visible manifestation of the one holy Christian Church?" When the essayist had read about half of his paper, in which he affirmed the above question, the President of Synod announced to the conference that the author of the theses had withdrawn the controverted statement and that a correction (which the President quoted to the conference) would be sent to the clergy of Synod. That was in October, 1949. A whole year has now come and gone and yet no correction of the President's theses has come from the President's office to this day. Meanwhile denial of Scriptural doctrine concerning the Church continues to eat at the vitals of our Synod "as doth a canker," 2 Tim. 2:17.

In his Triennial Report to the Milwaukee convention the President of Synod reported concerning the theses sent out by him, that in some instances they were criticized and changes were requested. He promised, "For the sake of greater clarity and correct understanding the authors will make some changes, and these will be presented." (*Proceedings*, 1950, p. 13.)

We are still waiting for these changes.
D.

❁ Congregational Sovereignty

Religious freedom is not lost overnight. By easy stages one privilege after another is delegated to general boards, committees and officials. Not only do congregations seem indifferent at times in regard to their sovereign rights, but one sometimes hears some thoughtless person say that what we need is more centralized power. However, this is not the way of the Scriptures. The affairs of the congregation are not directed by officials and boards with arbitrary powers, but by the principles of God's Word. God's Word is sufficiently clear, and that alone (and not boards, officials, national federations or councils with legislative powers), contains the answer to all problems and the remedy for all our ills.

From an article in the *Church Builder* (May, 1950) by Rev. F. R. Webber.

ON THE UNION FRONT

A. L. C. Convention

The 1950 convention of the American Lutheran Church was held at Columbus, Ohio, on October 5 to 11. Significant among the

resolutions passed on the subjects of fellowship and cooperation are the following:

I

WHEREAS countless souls are daily slipping into eternity without a knowledge of Christ, and

WHEREAS there is still enormous and widespread physical distress in the world; and

WHEREAS our Christian privilege and duty to occupy 'til He come has never been abrogated, be it

Resolved that the American Lutheran Church continue to push and expand her own synodical work as God gives her grace, keeping always in mind its opportunities of any possible merger or mergers.

II

We rejoice with gratitude to God over the wonderful way in which the Lutheran World Federation is being increasingly used by Him in service to the Church and suffering humanity. We pledge our loyalty to its fellowship and our cooperation in its ministries. We invoke God's blessing upon the deliberations of the 1952 meeting of the Lutheran World Federation and the world-wide enterprise determined there.

III

We recognize our responsibilities in the World Council of Churches and shall continue to make our spiritual, social and financial contributions to this organization.

IV

WHEREAS our beloved Lutheran Church has always had as its aim and purpose to serve Christ to the utmost in the promotion of His Kingdom, and

WHEREAS one of the ways in which this can be done is to seek and develop areas of understanding and cooperation between ourselves and other Christian communions, therefore be it

Resolved that we instruct the Executive Committee of the American Lutheran Church to study the matter of our relationship with other Christian bodies and associations of churches — local, state, national and international.

XII

The convention receives the comprehensive report of the Committee on Fellowship as important information and expresses its gratitude and commendation to the Committee for a task well done. We order that this report, sections I, II, III (pages 229-236), in-

cluding the full text of the Common Confession, be included in the minutes of this convention.

We adopt as basic to any fellowship or merger negotiations the following guiding principles:

1. We recognize it as the Lord's will that there be unity in His Church, and that our responsibility begins with those who are of the Lutheran household of faith. (One is your Master, even Christ: and all ye are brethren. Matt. 23:8.) Therefore, we are committed to the ultimate unity of all Lutherans in America and pledge our wholehearted support to efforts in that direction.

2. We recognize that this involves more than external organizational relationships, but requires an inner unity of faith, practice, and spirit. Therefore Lutherans may rightly expect of one another reassurance of their fidelity to the Word of God and the Confessions of their Church. This may call for more than reaffirmation of confessional statements of the past and may necessitate formulating our Church's teaching in the light of current developments and needs. (Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Pet. 3:15.)

3. We recognize it as our foremost duty to seek the glory of God, the unity of His Church, and the extension of His Kingdom. Therefore, in our evaluation of all proposals for Lutheran unification, the attainment of these objectives must remain our primary consideration.

We further recommend the adoption of the following resolutions, based on these guiding principles:

1. We call upon all our pastors, congregations and officers to examine themselves in the light of God's Word with regard to their faith and life, so that we may be led to repent our sins, in order that all hindrances may be removed and that each may make a positive contribution to the attainment of the Lord's will with respect to the unity of His Church.

2. We adopt the "Common Confession" as submitted by our Committee on Fellowship and the Committee on Doctrinal Unity of the Lutheran Church — Missouri Synod as a correct and concise statement of our faith in the doctrines herein confessed. We rejoice that agreement has been attained therein regarding doctrines that have been in controversy between our Church and the Lutheran Church — Missouri Synod.

3. We adopt the resolutions proposed by the Joint Delegations of the United Evangelical Lutheran Church, the Evangelical Lutheran Church and the American Lutheran Church; we rejoice in this development and are humbly grateful to God for bringing about this expression of fellowship in Christ within the three bodies.

4. We empower our representatives on the Joint Union Committee to unite with the other members of the Joint Union Committee (Evangelical Lutheran Church and United Evangelical Lutheran Church) in making it possible for the other two bodies of the American Lutheran Conference to participate in negotiations toward organic union, with the understanding that their participation or non-participation shall not interfere with the present negotiations looking toward organic union.

5. We hereby constitute our representation on the Joint Union Committee as follows: the President-elect of the Church; the Ranking Vice-President of the Church; the President of Wartburg Seminary; the Dean of Capital Seminary; and two pastors and three laymen, to be elected by the Church at this convention.

6. We express our appreciation to the United Lutheran Church in America for its generous offer, telegraphed to the Tenth Biennial Convention of the American Lutheran Church, in Fremont, October, 1948:

" . . . the United Lutheran Church in America hereby declares to all the bodies now constituting the National Lutheran Council its desire to merge with all or any of them in organic union, and hereby instructs its Special Commission on Relations to American Lutheran Church Bodies to meet with similarly empowered commissions of these bodies to confer upon and negotiate organic union or steps leading thereto, and authorizes its Commission to participate in drafting a constitution and in devising such organization procedures as may seem wise in effecting such union . . . "

Our Churches have enjoyed cordial relations and helpful association, and we shall strive to increase the areas of understanding and cooperation between our two bodies. We are convinced, however, that any negotiations for organic union must begin with discussion of doctrine and practice in our two churches.

7. We express the opinion that complete organic union of the eight bodies participating in the National Lutheran Council is not possible at this time.

8. We do not approve the transformation of the National Lutheran Council from a common agency to a federation but recommend that the National Lutheran Council be strengthened as the common agency of the participating bodies by the adoption of amendments to its constitution which shall provide for:

a) a larger number of councillors from each body;

b) the right of the National Lutheran Council to initiate proposals for extending its services; and

c) biennial conferences in connection with its regular meetings at which matters of common interest to all Lutherans in America be discussed, and to which all Lutheran bodies in America shall be invited to send representatives.

d) We designate our representatives on the Joint Union Committee as our Committee on Fellowship, empowered to negotiate with similar committees of other Lutheran church bodies.

10. We direct our Committee on Fellowship to put forth every possible effort to win the support of all Lutherans in America for meetings of pastors and laymen of all Lutheran church bodies to discuss common problems and needs.

That concludes our quotation of the resolutions.

Answers to Some Queries

How much discussion was devoted to the above-quoted resolutions at the A. L. C. convention sessions? The *Lutheran Standard* (November 4, 1950, p. 4), official organ of the A. L. C., gives the following information:

"It was really amazing how speedily and harmoniously the convention acted on the unity resolutions that were before it. In not more than an hour and a half we passed, without a dissenting vote, every one of the recommendations with regard to Lutheran relationships which Floor Committee I . . . brought before us.

" . . . Floor Committee I had spent long hours discussing these matters and had held one open hearing on them. Altogether, that committee had spent 55 hours on its report if one includes the extra hours which . . . the secretary of the committee, devoted to it."

On p. 10 of the same issue we find this: "Delegates and visitors to the convention remarked how 'quiet' and 'peaceful' it was. On matters where one might have expected

lively debate, such as the proposed three-way merger, the 'Common Confession,' and the combining of the regular 1951 budget with the ingathering for American Missions, there was little discussion."

Was there a *Te Deum* sung? On p. 9 of the same issue we read: "... after the passage of the resolutions ... the body arose to sing that historic hymn of thanksgiving, 'Now Thank We All Our God'."

Was the vote on these issues at the A. L. C. convention unanimous? The *Lutheran Standard* (October 28, 1950, p. 3) calls them "unanimous," but adds a qualifying remark in parentheses: "To be strictly accurate, all these resolutions were passed without a dissenting vote."

Was anything else passed concerning the "Common Confession," beside the action quoted in the resolutions printed above? The answer is "no."

A. L. C. Approves "Excellent Cooperation"

The *Lutheran Standard* (November 4, 1950, p. 5) reports:

"The convention heard that 'excellent cooperation' in several cooperative endeavors in Lutheran colleges and seminaries is 'developing a better understanding' between the synodical bodies involved and 'is becoming a great blessing for these respective schools.' Such intersynodical cooperation exists at Pacific Lutheran College of the ELC, at Saskatoon Seminary (Canada) of the ULCA, and at Luther College, Regina, and Texas Lutheran College, Seguin, Texas, of our own Church. It may be added that in India our ALC cooperates with pleasure and profit at the Bible school and seminary of the United Lutheran Church at Luthergeri, Rajahmundry."

A. L. C. Elects

Under this heading the *Lutheran* (October 18, 1950, p. 4) had the following comment:

"The man who guided the American Lutheran Church in paying off an \$800,000 debt and building up a million dollar reserve fund was elected to the presidency of the church this month. Dr. Henry F. Schuh had been director of stewardship and church finance since 1931. He succeeds Dr. Emmanuel Poppen.

"United Lutherans were encouraged by the election of Dr. Schuh. He has been well known as a friend of total Lutheran unity in America. He has opposed a three-church merger, of the American Lutheran, Evangeli-

cal Lutheran, and United Evangelical Lutheran Churches, because he favors a more inclusive merger which might take in the United Lutheran Church."

Following his election at the Columbus convention, Dr. Schuh made a statement, which we quote from the *Lutheran Outlook* (November, 1950, p. 343):

"The American Lutheran Church, and I personally, have always been in favor of the unity of all Lutherans in America.

"The American Lutheran Church, and I personally, favor any steps that will lead to the greatest possible merger.

"If in the providence of God this three-way merger is a step in that direction, I will support it and work for it according to the directions of my church."

Cooperation in Missions Endorsed by A. L. C.

According to the *Lutheran Outlook* (November, 1950, p. 349) the A. L. C. 'voted: (1) to turn its Negro mission work in the United States over to the division of American missions of the National Lutheran Council; (2) to approve in principle the establishment of a National Lutheran Council division on Latin American missions; (3) to encourage Lutheran missions in India and New Guinea to work toward a single Lutheran Church in each country."

A. L. C. and Missouri

Under this heading the *Lutheran Outlook* (November, 1950, p. 325) editorializes:

"When the Missouri Synod met in Milwaukee last summer, the Common Confession that had been drawn up by a joint committee of the two bodies was accepted as containing 'nothing that contradicts the Scriptures.' While that is not a very enthusiastic approval — the same could be said of the multiplication table — it is perhaps the best that could be obtained at the time. In addition Missouri said (a) that if the ALC also accepted the Common Confession it would be recognized as a statement of agreement between the two churches; (b) that the Common Confession would be submitted by the Missouri Synod to the other members of the Synodical Conference; and (c) that acceptance of the doctrinal agreement does not establish church fellowship with the ALC, but the president of the Missouri Synod is authorized, 'when by the grace of God everything necessary for fellowship has been accomplished,' to announce that church fellowship has been attained.

"Now, what was the action of the ALC on the Common Confession? The resolution says: We adopt the Common Confession as submitted by our Committee on Fellowship and the Committee on Doctrinal Unity of the Lutheran Church — Missouri Synod as a correct and concise statement of our faith in the doctrine therein confessed. We rejoice that agreement has been attained therein regarding doctrines that have been in controversy between our Church and the Lutheran Church — Missouri Synod.

"Notice that this resolution says unequivocally that doctrinal agreement has been attained. That means, I would say, that as far as the ALC is concerned nothing stands in the way of church fellowship. The next step is up to Missouri, which must decide whether it will hold back for the Wisconsin Synod's sake or move forward into a public recognition of fellowship with the ALC. The above resolution was adopted by a unanimous vote."

No doubt by this time some one is asking just what, exactly, is the status of ALC — Missouri fellowship negotiations. Brother, how can you know, since the doctrinal basis in the so-called "Common Confession" is so ambiguous and inadequate? The way to put out the smudge fire that is besmoggling the atmosphere is to revoke the "Common Confession" and avow a single document that cannot hide error, like the "Brief Statement of the Doctrinal Position of the Missouri Synod."

A Haunting Ideal

Speaking of the Lutheran Confessions, the Rev. John G. Kueth, pastor in the American Lutheran Church, writes in the *Lutheran Outlook* (June, 1950, p. 171): "If we turn to them only as those who would find out the errors of others, or as those who think of pure doctrine as an attainment rather than as a haunting ideal that is morally if not intellectually beyond attainment, we had best not turn to them at all."

That is of a piece with the A. L. C. declaration that it is "neither necessary nor possible to agree in all non-fundamental doctrines." If pure doctrine is only a haunting ideal, what is *any* confession worth? Our Lord and Savior corrected all this uncertainty, John 8:32.

A. L. Conference Convention

The American Lutheran Conference met in Sioux Falls, South Dakota, November 8 to 10, 1950. The names of the five bodies making up this Conference occur in the report below.) We quote a portion of the report in

Lutheran Herald (November 28, 1950, p. 1182):

"The 163 registered delegates, representing a third of American Lutheranism, unanimously approved a resolution looking toward a merger of the five bodies of the conference. It asks the union committee of the American, Evangelical, and United Evangelical Lutheran churches, which are contemplating merger, to invite the Augustana Lutheran church and the Lutheran Free church to discuss together the possibilities of a merger of all five bodies.

"The action followed almost a full day of spirited discussion on Lutheran unity. Differences in opinion were evident when the presidents of the five member bodies gave their views on recent unity proposals. All agreed that more unity is desirable, but they disagreed on what steps should be taken and how soon union could be accomplished.

"Presidents Discuss Unity

"Dr. Emmanuel Poppen, ALC president, warned against exclusion of the Lutheran Church — Missouri Synod from union movements and suggested that the Suomi Synod be approached by the tripartite committee, as well as the Augustana and Lutheran Free churches.

"Dr. P. O. Bersell, Augustana, expressed disappointment that a union of all Lutherans seems out of the question now. He said that although the Augustana Lutheran church was primarily interested in a more inclusive union, it was open to negotiations with any group.

"Dr. J. A. Aasgaard, ELC, warned against haste in merging. He expressed hope that the Missouri Synod would join the National Lutheran Council and called for strengthening of that organization.

"The Rev. Hans Jersild, UELC, emphasized the need of spiritual unity as a basic requirement. Dr. T. O. Burntvedt, LFC, said his church wasn't too interested in union because of their history and tradition and their decentralized form of church government. He insisted, however, that they were not isolationists and indicated a personal desire to be included in an all-conference merger.

"New Officers Elected

"Dr. Oscar A. Benson, Worcester, Massachusetts, was elected president of the conference for a two year term. . . .

"Dr. Benson also stoutly defended the theology of the Augustana Lutheran church, maintaining that it was conservative and Bible-centered."

Synodical Conference Baiting

The editor of *Lutheran Herald*, official organ of the Evangelical Lutheran Church, in the issue of September 12, 1950, p. 887-888, comments on the Synodical Conference, the fellowship of the Missouri, Wisconsin, Norwegian, and Slovak Synods, organized 1872. He says some uncomplimentary things about the Norwegian and Wisconsin Synods, hopes that the Missouri Synod has turned liberal enough to ally herself with the National Lutheran Council type of Lutheranism, and concludes:

"We had hoped that 1950 would have seen the end of the Synodical Conference. We are so much interested in Missouri coming closer to the rest of us that we chafe at any needless delay. However, a church body is sovereign in its own affairs, and we can scarcely blame Missouri for hesitating about being the body to precipitate the crisis which to us on the outside seems inevitable sooner or later."

These sentiments are strangely similar to those being promoted by the left-wing members of the Missouri Synod, especially through the columns of their *American Lutheran* magazine.

U. L. C. Convention

We quote from a report of the 1950 United Lutheran Church convention, in the *Lutheran Standard* (October 28, 1950, p. 4 and 10):

"While the American Lutheran Church was holding its convention in Columbus, Ohio, and discussing closer affiliation with other Lutherans, the United Lutheran Church was holding its convention in Des Moines, Iowa, and discussing closer affiliation with other Protestants. The ULCA voted to assume full membership in the new National Council of Churches of Christ in the U. S. A., which will be organized in Cleveland, Ohio, next month.

"Dr. Franklin Clark Fry, president of the ULCA, said that 'almost every article' of the National Council's tentative constitution was revised at the request of the United Lutheran representatives to achieve conformity with that church's principles for formal associations with other Christians.

"Dr. Fry pointed out that the ULCA has always been governed by two criteria in decisions regarding working partnerships or associations with other Protestants: 1) that only evangelical churches can be involved, and 2) that official representatives of churches should not be treated on a parity with members 'at large' or 'co-opted'."

"Dr. Fry warned that acceptance by the church of full membership in the National Council must not be taken to mean any of the following:

"1) 'Carte blanche' approval of United Lutheran participation in all state, county, and city councils of churches, regardless of their evangelical or representative character.

"2) Endorsement of comity agreements, whereby several denominations divide a geographical area into parts and assign these parts to the participating groups.

"3) Indiscriminate acts of worship and pulpit and altar fellowship with other denominations."

Two Dissenting Voices Raised

Under this sub-heading the report continues:

"Only two dissenting voices were raised during a two-hour discussion of the ten-part recommendation favoring membership in the National Council.

"Dr. George Miley of Columbus, Ohio, president of the Ohio Synod, opposed the action on the ground that 'the recommendation goes too far — and it doesn't go far enough.'

"On the first point Dr. Miley, who said he was speaking 'as a delegate from Ohio,' saw in the action a move toward the loss of Lutheran authority.

"On the second point he said he felt the recommendation 'doesn't go far enough because there is no confession of faith in the preamble to the constitution of the new Council.'

"Dr. R. R. Belter of Burlington, Iowa, president of the Wartburg Synod, moved to substitute his synod's memorial on the issue in place of the executive board's recommendation.

"This memorial recommended that the matter of joining the National Council be referred to the thirty-three constituent synods of the Church for further study.

"Dr. Belter explained that the Wartburg Synod wanted 'a grass-roots expression of opinion' and then final action at the next convention two years hence. His motion, however, was defeated."

Anxious

The *Lutheran* (October 18, 1950, p. 5) brings another highlight of the debate at Des Moines: "Dr. Henry H. Bagger of Lancaster, Pennsylvania, said, 'If we are going to wait until we Lutherans get our internal affairs ironed out, we are not going to get into this

new Council while the getting is good.' Formation of the new Council, he said, is a well-timed move in the life of Protestantism and in the life of our church. 'We must either isolate ourselves or identify ourselves. We can't stand in between. We must identify ourselves with the ongoing life of the Kingdom here in our land.'

Fundamentalism Views U. L. C. Move

It is interesting to note the fact that the *Christian Beacon*, in its issue of October 12, 1950, devotes several columns to the action of the United Lutheran Church in voting to join the National Council of Churches of Christ in the U. S. A. (which we shall abbreviate N. C. C. C.). The *Christian Beacon* is edited by the Rev. Carl McIntire, D. D., President of the International Council of Christian Churches, a Fundamentalists alliance which is opposed to the World Council of Churches, the old Federal Council of Churches, and the new N. C. C. C.

The *Christian Beacon* calls the U. L. C. decision "a great Federal Council victory." It considers the N. C. C. C. to be essentially "the reorganized Federal Council, together with several other interdenominational agencies."

The *Christian Beacon* reproduces the "Report of the ULCA Commission to the Federal Council of the Churches of Christ in America." This report was submitted to the U. L. C. convention, and concludes with the words: "Your Commission also filed a letter of appreciation with the elected and staff leadership of the agency which for over four decades has helped to consolidate, energize and make articulate the Protestant forces of this land: The Federal Council of the Churches of Christ in America."

The *Christian Beacon* comment contains the following two sentences, among many more along similar lines: "What these Lutherans are doing is betraying the Reformation." "There are still too many people left in the United States and in Lutheran circles who believe that the Bible is the Word of God and who believe that it is wrong to support those who deny the Bible and who offer another Gospel and another Christ."

U. L. C. Persists

The show must go on. The *Lutheran* (November 29, 1950, p. 4) anticipates:

"On the morning of November 29 in Cleveland's block-long Public Auditorium the president of the United Lutheran Church in America, Dr. Franklin Clark Fry, will conduct the first session of the new council. At his signal

a delegate of each church entering the council will come to the platform to sign the document creating the NCCCUSA."

Lutherans in World Council

Under this heading the *Lutheran* (August 16, 1950, p. 5) reports:

"At National Lutheran Council headquarters in New York this month figures on Lutheran membership in the World Council of Churches had been compiled. Total number of Lutherans represented in the World Council, said NLC, is 44 million.

"That's 28 per cent of the total membership of all 160 Protestant and Orthodox churches in the Council. Most recent Lutheran group to join is the Church of Brazil, a federation of four churches with 400,000 members, which was formed this spring. The Brazilian church will also apply for membership in the Lutheran World Federation.

"Lutheran churches in the World Council are in 18 countries. Largest group are 13 Lutheran territorial churches in Germany, with 20 million members. Churches of Denmark, Finland, Norway, and Sweden have more than 15 million members. Lutherans of America who are represented in the World Council number over 3 million (the large Missouri Synod and Evangelical Lutheran Church are not in the Council)."

The avidity with which this sort of thing is being taken up by the U. L. C. is indicated by a brief note in its magazine the *Lutheran* (August 16, 1950, p. 37):

"Lutherans really invaded Trinity Eaton Memorial Church in Toronto early last month. ULCA President Franklin Clark Fry preached the ecumenical service held by the Central Committee of the World Council of Churches; ULCA Executive Board Member (Dr.) Oscar Fisher Blackwelder, of Reformation Church, spoke at two major services in the same church the same day"

Conscience and Union

The old "conscience" argument is being trotted out quite frequently these days, in the effort to persuade Lutherans to unite quickly. Somewhere recently we read about the various Lutheran divisions or synods being "sinful." Dr. Carl E. Lundquist, writing in the *National Lutheran* (November, 1950, p. 2), tells us: "I wonder if we Lutherans will be at ease with our conscience until we have all Lutherans in one church in America." President Fry of the U. L. C. tells us (*Lutheran*, October 11, 1950, p. 5): "We ought to feel

twinges in our consciences about our persistent divisions."

Synodical divisions are "sinful" for those who have caused or are perpetuating un-Scriptural teachings. Rom. 16:17, 18. Consciences bound by anything else but Scripture are "erring" consciences.

Miscellaneous

From the *Lutheran* (September 6, 1950, p. 39):

"When Roman Catholics of Aspinwall, Pennsylvania, completed a new church, they invited Protestant congregations to assist in the dedication. Lutheran, Methodist, and United church choirs sang massed numbers; clergymen of the three Protestant congregations, including ULCA Pastor George E. Little, participated in an open house ceremony."

And no wonder. The editor of the *Lutheran* (November 20, 1950, p. 50) nicely enunciates the unionistic principle as follows: "There are good reasons for existing as distinct denominations, but no good reasons for not working together faithfully." The editor is speaking of Protestants working together, but his principle is broad enough to include the Pope's church too.

The Lutheran World Federation has adopted a "world Lutheran" flag, which has "Luther's 'Rose of Sharon' seal within a gold rimmed circle of daylight blue. This, in turn, is mounted on a field of midnight blue."

A. V. K.

● Book Review

Exposition of Daniel. By H. C. Leupold, D. D. 549 pages, 5¾×8¾. The Wartburg Press, Columbus, Ohio. \$5.00.

Dr. Leupold who hails from the old Buffalo Synod, is professor of Old Testament exegesis at the Capitol University Seminary, Columbus, Ohio, of the American Lutheran Church. He has previously written an *Exposition of Genesis*.

This is a truly satisfying exposition of the somewhat difficult book of Daniel. We have read it with a great deal of joy, and shall assign it a permanent place in our library. It is really an exposition; not an "interpretation" in the false sense in which that word is so frequently used and in which not a few commentaries are written today.

When one reads more extensive and critical commentaries, one sometimes grows a bit weary of the many silly objections of negative criticism that are marshaled on the scene to

be refuted. This is in some little measure true also in the study of Dr. Leupold's *Exposition of Genesis*, especially in the earlier part of the book, where such refutation occupies a proportionately greater space than in the rest of the book. However, it is no doubt necessary to refute such criticism, and where else should this be done but in a book of this kind? Dr. Leupold meets all objections of unbelieving criticism in a scholarly and convincing fashion and in such a way as to warm the heart of a believer. At the same time he sets forth the positive truth in a most interesting way, so as to hold the reader's attention and win his admiration for his painstaking work, on the basis of the original Hebrew and Aramaic text. Reverence for Holy Scripture as the inspired and errorless Word of God is evident on every page of this commentary.

It is refreshing to us to be able to commend so highly a publication of the American Lutheran Church, and especially one which deals with so important a field of exegesis, involving various doctrines which are in prominence by their denial within the ALC today. As we read on in Dr. Leupold's book with great delight, we had hoped, with much satisfaction, that we would be able to recommend it without any reservation. But this was not to be. In chapter seven there is this fine statement concerning the Antichrist: "We also hold that in stating that the pope is the Antichrist the Lutheran Confessions were" (should be *are*) "correct much as some men have derided and belittled that view. Such belittling grows out of forgetting how thoroughly the reformers understood the papacy. Present-day shallowness of understanding in this respect leads to a shallowness of interpretation." (P. 323; cp. also p. 516.) Would that the author had stopped there. But he immediately takes back the fine confession he had just made, by a self-contradiction in regular ALC fashion, as witness: "Though the papacy may be the outstanding manifestation of the Antichrist to date, that does not exclude other possibilities of the fulfillment of this passage." First the pope is or at least was the Antichrist; and then he isn't, but only, maybe, the most outstanding *manifestation* of the Antichrist to date, other possibilities not being excluded. This, of course, does not make sense. But what is more, it just is not Lutheran. It is not in harmony with, but contrary to, the confession of the Lutheran Church. We believe that the great protocol of our Church, in which its faith, teaching, and confession are documented once and for all, not only *was* correct, but still *is* correct,

and always will be, when it declares the papacy not merely "maybe the outstanding manifestation of the Antichrist to date," but *the* Antichrist, the great and final Antichrist of Holy Scripture. We confidently assert that the progress of time to the end of the world will continue to bear out that this assertion is not to be accepted merely as "the historical judgment of Luther" (ALC *Declaration*). We are divinely sure of this on the basis of such Scriptures as II Thess. chapt. 2, and others; and everything about us but serves to confirm this conviction in the heart of a believer. On the other hand, gainsayers will have to apologize again and again for their contrary views, based upon the shifting sand of false human opinion. (Hitler, Stalin, etc. — antichrists; but not *the* Antichrist.) This is true also as regards the question which Dr. Leupold ventures, as a rather uncertain suggestion, in a following paragraph, namely, — whether "the Antichrist shall come out of the developments as they are yet to occur primarily on European soil." (Cp. also p. 520.) All of this is typically Iowan, and now "American Lutheran." (See *Declaration*.)

As a result of his peculiar position, the author encounters difficulty in the really simple exposition of Dan. 7, 25. (P. 324f.) It may be well to say here that one may also disagree with his explanation of the "seventy weeks" of chapter 9, 24-27 (pp. 403ff). As for the mystic number $3\frac{1}{2}$ ("a time, times, and half a time," chap. 7, 25, p. 326, and elsewhere), we do not know why the author does not accept this number as the number that is simply typical of, and always associated with, *calamity* in the symbolism of Holy Scripture, and hence also the number of the Antichrist. The actual duration of the time of the oppression of the Church by the great Antichrist as well as by her many other foes will be revealed as little as will the end of the world itself, because the Church's deliverance from such oppression coincides with the end of the world, II Thess. 2, 8. We do not agree with the particular significance attached by the author to some other numbers, though this is not a matter of the greatest consequence. To us, the number "ten" for instance, in its symbolical use in Holy Scripture (as in everyday conversation today), contrary to a generally accepted different interpretation adopted also by Dr. Leupold (totality, p. 122, — which is really the symbolic significance of "seven") stands for *sufficiency*, a conviction

to which we have come through the study of the pertinent passages in Holy Scripture, and the correctness of which we can easily demonstrate and illustrate. (Cp. also p. 217 — "six.") We believe that the author missed the proper interpretation of the (symbolic) "four" winds of the universe in chapt. 7, 12, p. 284. In his interpretation of the possible meaning of the various metals in the image or statue of Nebuchadnezzar's disturbing dream he indulges in a bit of unwarranted and uncalled-for fancy, pp. 114, 118.

The Book of Remembrance in Mal. 3, 16 is not to be identified with the Book of Life (which is Christ, as the Lutheran Church declares in its confession), Exod. 32, 32; Ps. 69, 28. Nor is Ps. 139, 16 to be identified with the latter. It is simply not true, in determining the character of the "books" in Dan. 7, 10, that "the rest of the Old Testament knows of only one book of this sort," namely, the Book of Life. The Old Testament, and so here, knows also of the "book" of the omniscience of God, in which every act of men, every good work of His own children in Christ and their sufferings as well as the evil deeds of unbelievers, are recorded, even as the New Testament also knows such "books" beside the Book of Life, Rev. 20, 12, 15. Ps. 56, 8 records as an analogous bit of imagery God's "bottle" into which he puts the tears of His saints. The author, indicating that he is aware of at least some of these things, seems to sense (last sentence, p. 305) that he may have missed the proper explanation of the "court" scene in Dan. 7, 10.

In view of the fact that the author hardly leaves a word or even a syllable unturned otherwise, and we repeat that his examination of them is regularly thorough and balks at no difficulty, we could not help noting that he fails completely to give any attention to the last part of chapt. 7, v. 24 ("and he shall put down three kings"). No doubt this is due to some simple slip or oversight in the preparation of the manuscript for the printer.

Despite the strictures we regret to have had to make, we advise all who really want to study the book of Daniel or to have a commentary on it handy for ready reference on their bookshelves to secure a copy of Dr. Leupold's *Exposition of Daniel*. Also from a mechanical point of view the book is well worth the price placed on it by its publishers.

P. H. B.

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

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IN THIS ISSUE: Honesty in Religious Teachers — "The Areas Not Treated Are Not of Vital Importance for the Fellowship Relations" — Union and Unity — Open Rejection of Luther's Doctrine of the Lord's Supper in the "United Evangelical Lutheran Church of Germany" — Why is China "Red"? — Why Did Luther Refuse Zwingli's Hand of Brotherhood at Marburg? — Helping Evil to Triumph — On the Union Front — Review of Publications — What Our Readers Say.

② Honesty in Religious Teachers

"No honest man, and, in any case, no trustworthy teacher of religion, can be of two kinds of opinion, contradictory to each other, the one kind for his classroom, and the other to be held by himself privately or for any other use." (Cp. A. L. Graebner, in *Lehre und Wehre*, 34, p. 151.)

⑦ "The Areas Not Treated Are Not of Vital Importance For the Fellowship Relations"

The above statement of Dr. Wm. Arndt, former chairman of the Missouri Synod Committee on Doctrinal Unity, is found in the *Concordia Theological Monthly*, Dec., 1950, p. 941. This is the crassest expression of indifference to the truth of God's Word yet uttered by this teacher of future pastors of our congrega-

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tions. In order to understand it, it will be
necessary to examine the resolutions of the
Milwaukee convention on the Common Con-
fession.

The Milwaukee Resolutions

The original resolutions on the Common
Confession, presented by Committee 3 to the
Milwaukee convention, read as follows: "*Re-
solved*, That we rejoice and thank God that
the 'Common Confession' shows that agree-
ment has been achieved in the doctrines
treated by the two committees; and be it
further *Resolved*, That, if the American Lu-
theran Church, in convention assembled, ac-
cepts it, the 'Common Confession' shall be
recognized as the statement of the doctrinal

agreement existing between us and the Amer-
ican Lutheran Church." (*Today's Business*,
p. 185. Our emphasis.)

In the debate which followed, it was
asserted by those opposing the adoption of
the Common Confession, that this document
does not touch upon points of doctrine in con-
troversy and that it does not remove doctrinal
differences which have existed, and which do
exist, between the American Lutheran Church
and the Missouri Synod, to this day. That
assertion was not even challenged, much less
refuted, by those favoring the adoption of
the Common Confession.

On the following day, Committee 3 recom-
mended the following addition and change:
"*Resolved*, That we accept the 'Common Con-
fession' as a statement of these doctrines in
harmony with Scriptures; and be it further
Resolved, That, if the American Lutheran
Church, in convention assembled, accepts it,
the 'Common Confession' shall be recognized
as a statement of agreement on these doc-
trines between us and the American Lutheran
Church." Committee 3 recommended also
the further addition: "WHEREAS, Not all
phases of the doctrines of the Scriptures are
treated in the 'Common Confession'; and
WHEREAS, Further study or future develop-
ments may show the need of clarification or
expansion of the 'Common Confession'; be it
therefore *Resolved*, That additional state-
ments, originating in the same manner as the
present 'Common Confession,' may be sub-
mitted to future conventions of our Synod and
the American Lutheran Church for adoption."
(*Today's Business*, p. 197. Our emphasis.)
In this form the resolutions were finally
"adopted" by a majority vote of the conven-
tion. (*Proceedings*, 1950, p. 585f.)

A Critical Examination of These Resolutions

The Milwaukee convention resolved, "That
we rejoice and thank God that the 'Common
Confession' shows that agreement has been
achieved in the doctrines treated by the two
committees." This is mere wishful thinking.
To "achieve" means to consummate or bring
to a successful conclusion. The Common
Confession certainly does not show that agree-
ment has been achieved, where it did not
previously exist. The Common Confession
does not remove a single doctrinal difference
which has existed between the two church
bodies all these years.

During the debate Committee 3 realized
this fact and therefore withdrew the recom-

mendation that the Common Confession shall be recognized "as *THE statement of doctrinal agreement existing between us and the American Lutheran Church.*" (Our emphasis.) Of course, everyone will realize that a certain measure of doctrinal agreement does exist between the two church bodies. Committee 3 therefore recommended the adoption of the two subsequent resolutions, which stated that we accept the Common Confession as *A statement of these doctrines (treated by the two committees) "in harmony with Scriptures,"* and that the Common Confession shall be recognized "as *A statement of agreement on these doctrines between us and the American Lutheran Church.*" (Our emphasis.)

Committee 3 could have rightly said the same thing regarding the Apostles' Creed or of Luther's Small Catechism. Both of them are in harmony with Scripture, and both of them could be recognized as "a statement of agreement" between us and the American Lutheran Church, since both church-bodies subscribe to the Apostles' Creed and Luther's Small Catechism.

But Committee 3 went even further. It expressly added that "not all phases of the doctrines" (treated by the two committees) "are treated in the *'Common Confession.'*" If further study or future developments show the need of clarification or expansion of the Common Confession, then additional statements may be submitted to future conventions.

Strictly speaking and according to the exact letter, the resolutions of the Milwaukee convention are a compromise, and yet the Milwaukee convention tilted the palm of victory towards the opponents of the Common Confession. The Milwaukee convention declared that what the Common Confession said regarding the doctrines treated by the two committees was in harmony with Scripture and that it marked a certain measure of agreement in doctrine between the American Lutheran Church and the Missouri Synod. But at the same time the convention admitted the possibility that further study or future developments might show that the Common Confession is inadequate and in need of clarification or expansion. But nowhere did the Milwaukee convention state that complete doctrinal unity had been achieved. (Committee 3 even withdrew the statement that the Common Confession shall be recognized as "the statement of the doc-

trinal agreement existing between us and the American Lutheran Church.") And nowhere did the Milwaukee convention state that the Common Confession had removed the doctrinal differences existing between Missouri and the American Lutheran Church.

In What "Phases" or "Areas" of Christian Doctrine Are There Doctrinal Differences?

The doctrines of Scripture which have been in controversy between the American Lutheran Church and the Missouri Synod and the exact phases or areas in such doctrines in which there has been a difference, may be briefly summarized as follows:

(1) *The Inspiration and Inerrancy of Scripture.* The point of difference between the two church-bodies is revealed in the question: Is every word of Holy Scripture the inspired and inerrant Word of God? Missouri confesses that the Scriptures are in all their parts and words the infallible truth. Because of modernists in its midst the American Lutheran Church does not officially confess that every word of Scripture is the inspired and inerrant Word of God. As a whole the Bible is inspired, according to the A.L.C.; but to insist that the Bible, word for word, is inspired, is to teach a mechanical theory of inspiration. Some A.L.C. men expressly state that the Bible is full of contradictions and errors; others are kept from assuming errors in the Bible only by "a certain holy awe."

(2) *Objective Justification.* Has God in Christ absolved all the world of its sins? Missouri affirms this question and declares that whoever believes the promise of God and accepts the forgiveness of sins offered, conveyed, and sealed in the Gospel and the Sacraments, has forgiveness of all his sins. The American Lutheran Church teaches that Christ has merely procured forgiveness of sin for all men. This opens the door to a false doctrine of Conversion, Election, and Original Sin. Whoever does not add to his natural resistance a so-called wilful resistance is through Word and Sacrament brought to faith in Christ and through such faith receives forgiveness and is then justified.

(3) *Conversion.* Is the conversion of one and, respectively, the non-conversion of another, due to the fact that the former does not do something which the latter does? Missouri teaches that there is no difference among unconverted men. Without exception, all unconverted men, not only naturally (it is

indeed natural to them), but also wilfully (their will is involved) resist the gracious operation of the Holy Spirit through the means of grace. Without employing force, the Holy Spirit through the means of grace overcomes such wilful resistance in some and converts them (He "changes stubborn and unwilling into willing men," *Triglotta*, p. 915), while others continue and persist in their wilful resistance and are not converted. The American Lutheran Church teaches that *there is a difference* in unconverted men. Some only "naturally" resist the gracious operation of the Holy Ghost. This natural resistance is overcome by the Holy Spirit. But those who add to their natural resistance a so-called "wilful" resistance (a thing which they do not have to do) make it impossible for the Holy Spirit to convert them. They who teach that the Holy Spirit overcomes so-called wilful resistance, according to the A.L.C., teach the Calvinistic irresistible grace.

(4) *Election*. Is every cause in man excluded in God's choosing for His own in eternity a definite number of persons out of the corrupt mass and determining to bring them, through Word and Sacrament, to faith and salvation? Missouri affirms this. The American Lutheran Church teaches that the universal will of God *becomes a particular predestination and attains its end* in all those who do not add to their natural resistance a so-called wilful resistance.

(5) *The Law*. Is the Law a means of grace? Missouri denies that the Law is a means of grace. The Law works wrath and kills. It is the ministration of condemnation, 2 Cor. 3:9. The American Lutheran Church, on the other hand, includes the Law among the means of grace. According to some A.L.C. theologians the Law temporarily *brings to a halt* man's natural resistance and places him in a momentary condition of "entire passivity." If at that moment the Gospel is brought to him and he does not add to his natural resistance a wilful resistance, then the Holy Spirit through the Gospel brings him to faith and thus converts him.

(6) *The Church*. Is the one holy Christian Church, the Communion of Saints, invisible and visible? Missouri denies that the one holy Christian Church is visible. Since it is faith in the redemption of Christ alone, which makes a person a member of the one holy Christian Church, and since no one can look into another man's heart and see whether he believes, therefore the only holy Christian

Church is and will remain invisible until Judgment Day. The American Lutheran Church, however, contends that the one holy Christian Church *has also a "visible side,"* namely, the use of the means of grace. This leads to many other errors, for example, that all those who use the means of grace are members of the one holy Christian Church, that the so-called visible church is the body of Christ, that hypocrites and nominal Christians are dead members of the body of Christ, that Christ in John 17 prayed for the external unity of the visible churches on earth, that through the Lord's Supper we are in quasi-physical manner united with the body of Christ ("the blood of Christ is coursing through our veins"), etc., etc.

(7) *The Office of the Ministry*. Who are the original possessors of all Christian rights and privileges, especially of the Office of the Keys? Missouri teaches that the Christians and they alone are such original possessors. Through the divine call they delegate the public administration of the Office of the Keys to the Ministry. The American Lutheran Church contends that the Office of the Keys has been given to the Christians only *in conjunction with* the public Ministry, and that no call by a congregation is valid unless it is "verified" by the Ministry, the representatives of the Church at large.

(8) *Church Fellowship*. Is church fellowship (altar, pulpit, and prayer fellowship) *per se* forbidden with persistent errorists by such passages as Rom. 16:17? Missouri officially unequivocally affirms that question. The American Lutheran Church, on the other hand, contends that Rom. 16:17 and similar passages cannot and dare not be applied to *Christians*. Church fellowship is forbidden only when there is an express denial of the truth through such fellowship.

(9) *Sunday*. Did God in the New Testament command the observance of at least one specific day of the week as a day of worship? Missouri denies this. The American Lutheran Church grants equal rights to those who affirm it.

(10) *Last Things*. Is millennialism, even in its finest form, an error because of which it is necessary to sever church fellowship, if persistently advocated? Missouri affirms this question. The American Lutheran Church denies it.

(11) *The Antichrist*. Is the pope the man of sin foretold in 2 Thess. 2? Missouri affirms it. The American Lutheran Church,

on the other hand, contends that the statement of the Lutheran Confessions that the pope is the "very Antichrist" is merely an *historical judgment* and not a *doctrine* of Scripture. This judgment may be true, and undoubtedly is true. And yet future developments may show that this judgment was false, according to the A.L.C.

(12) *Open Questions.* Is the denial of any so-called non-fundamental teaching of Scripture an open question, that is, a question which in itself is not divisive of church fellowship? Missouri teaches that every denial of any clear teaching of Scripture (be it in fundamental or non-fundamental matters) is divisive of church fellowship. The denial of church fellowship depends on whether the erring Christian is a persistent errorist or whether he can be regarded and borne as a weak brother. The American Lutheran Church contends that it is *neither necessary nor possible to agree in all non-fundamental doctrines.*

These are the phases or areas in Christian doctrines in which differences have existed, and which do exist, between the Missouri Synod and the American Lutheran Church to this day. Most of these phases or areas of Scripture doctrine *have not even been touched upon* by the Common Confession. This fact was recognized by the Milwaukee convention. It expressly said: "*Not all phases of the doctrines of the Scriptures are treated in the 'Common Confession'.*" To this we may add that where they have been touched upon, the Common Confession is couched in such ambiguous language that the American Lutheran Church can conscientiously subscribe to the Common Confession and still uphold its un-Scriptural teaching.

Areas in FUNDAMENTAL Doctrines

Now Also Regarded as Open, Non Church-Divisive Questions

Referring to the adoption of the Common Confession by the American Lutheran Church, Dr. Arndt wrote: "Since The Lutheran Church — Missouri Synod had previously approved the *Common Confession*, unity in doctrine with respect to the areas treated (*the areas not treated are not of vital importance for the fellowship relations*) can now be said to have been reached by the two conventions. The first condition for fellowship, as loyal children of the Reformation see it, unity in doctrine, has been fulfilled." (C. T. M., 1950, p. 941.)

The Milwaukee convention, as we pointed out above, admitted "*not all phases*" of the doctrines in controversy "*are treated in the 'Common Confession'.*" Referring to the same matter, but using the word "areas" instead of "phases," Dr. Arndt contends that they are "not of vital importance for the fellowship relations."

The attention of the Milwaukee convention was called to the fact that Dr. Arndt, as a signer of *A Statement*, holds, that "church fellowship is possible without complete agreement in details of doctrine," and that "church fellowship is not made impossible by the existence of error in the view of an individual or of a church body, provided these errors are of a non-fundamental nature and the right attitude toward Christ and the Word of God is maintained." (*Proceedings*, 1950, p. 595.)

Now Dr. Arndt goes a step further. The doctrines of Holy Scripture, of Justification, of Conversion, etc., are obviously fundamental doctrines. Yet even of these *fundamental doctrines* Dr. Arndt says that the areas in them not treated in the Common Confession are not of vital importance to fellowship relations. Dr. Arndt now takes the original position of Iowa in its controversy with Missouri, and includes areas also in *fundamental doctrines* in the category of open, non church-divisive questions. (Cf. *Lehre und Wehre*, 14, p. 108, footnote; *Confessional Lutheran*, 1950, p. 71.)

Are These "Areas" of Vital Importance?

Here we would address ourselves to the laymen of our congregations:

Is it, or is it not, of vital importance, whether your pastor teaches and confesses that the Bible, from beginning to end, every word of it, is God's Word — or, whether he dares to lay sacrilegious hands on the Bible and say: This Book as a whole is God's Word, but here and there we find contradictions and inaccuracies, yes, even myths and fables?

Is it, or is it not, of vital importance, whether your pastor tells you: God *has* in Christ *forgiven you all your sins*; whoever believes the Word of God and accepts the forgiveness of sins offered in the Gospel is a child of God and has eternal life — or, whether he says: God *has provided forgiveness of sin* for you in Christ; whoever does not aggravate his natural resistance by adding a wilful resistance, but holds still and lets the Holy Spirit work faith in his heart through the Gospel, his sins are forgiven and he is saved?

Is is, or is it not, of vital importance, whether or not I dare to take at least a little credit for my conversion and salvation and glory in the fact that I was not quite as bad as some others: I did not aggravate my guilt by adding to my natural resistance a wilful resistance?

Is it, or is it not, of vital importance, whether the Church, realizing that Judgment Day may come at any moment, puts forth every effort to preach the Gospel in its purity and save as many souls as possible from the impending doom — or, whether the Church, engaging in utopian dreams, wastes its time and energy to build up a large external organization with its inevitable papism and bureaucratism, in order that its officials and leaders may seemingly make an imprint on the world?

But why go on? The doctrinal differences which still exist between the American Lutheran Church and the Missouri Synod involve the very foundation of our Christian faith, the very heart of the Christian Gospel, and the very life of the Christian Church.

The Curse of Compromise

"The pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defense of the crown-rights of King Jesus, we cannot give up the crown jewels of His Gospel for the sake of a larger charity. He is our Master and Lord, and we will keep His words: to tamper with His doctrine would be to be traitors to Himself. Yet, almost unconsciously, good men and true may drift into compromises which they would not at first propose, but which they seem forced to justify. Yielding to be the creatures of circumstances, they allow another to gird them, and lead them whither they would not; and when they make up, and find themselves in an undesirable condition, they have not always the resolution to break away from it."

From a Sermon by Charles Spurgeon.

D.

☉ Union and Unity

If you tie the tails of two cats together and throw the cats over a clothes line, — that is *union*, but not *unity*.

☉ Open Rejection of Luther's Doctrine of the Lord's Supper in the "United Evangelical Lutheran Church of Germany"

Before us lies a recent publication of 80 pages titled *Christ's Presence at the Lord's Supper* (Christi Gegenwart beim Abendmahl — Eine Frage an die Evangelisch-Lutherische Kirche; Zweite ueberarbeitete Auflage, 1949), published by the "Evangelische Verlagsanstalt" (Evangelical Publishing Concern) in Berlin. The significance of this publication lies not so much in the fact that it flatly rejects Luther's doctrine of the Lord's Supper as it does in the sad fact that the author of this rejection, Fritz Heidler, is a pastor of the (Lutheran) Provincial Church of Saxony and that the publication is "respectfully and thankfully" dedicated to the Bishop of the Evangelical Lutheran Provincial Church of Saxony, Dr. Hugo Hahn, who is a member of the Council of the Evangelical Lutheran Church of Germany.

The author begins his Foreword with the announcement that "the practice which has existed in the domain of the Evangelical Church in Germany with regard to admittance to Holy Communion has gained constitutional confirmation through the constitution which was adopted by the church convention in Eisenach." What the author means to say is stated in plain words in the concluding sentence of his Foreword: "We should be ready to celebrate Holy Communion also with members of another confession of the Reformation with the same joy with which we celebrate it with members of our own confession."

It is in the last two chapters of this publication (III and IV) that the author particularly rejects Luther's doctrine of the Lord's Supper and presents his own peculiar views with regard to the Sacrament. Chapter III bears the heading "Criticism of Luther's Doctrine of the Lord's Supper"; and the sub-headings "1) No Real Presence in the Elements, but Personal Real Presence of Christ," "2) No Real Reception (Manducation) of the Body of Christ"; "3) No Oral Reception (Manducation) by the Unworthy and the Impious." Under this heading the author flatly says: "Luther's doctrine of the Real Presence is not Biblical. And therefore also his doctrines of the oral reception of the body of Christ and of oral reception by unbelievers and the unworthy are not Biblical." (P. 49.)

In presenting his own views regarding the Lord's Supper in Chapter IV, the author acknowledges his indebtedness to a lecture by one Dr. Fendt at the University of Leipzig in the winter semester of 1931-1932 for these views. We do not wish to discuss these views at length. Suffice it to say that he sees in the Lord's Supper no more than a fulfillment of Christ's promise, "Where two or three are gathered together in My Name, there am I in the midst of them," Mt. 18, 20. (P. 68f.) That is all that Christ's "Real Presence" means to him in the Lord's Supper. "The IS in the words of institution is not to be understood literally, but figuratively." (P. 73.) "Also in prayer this 'spiritual' enjoyment, the reception of the exalted Lord is as much reality as in the Lord's Supper." (P. 76.) In a final appeal the author puts his "Question to the Evangelical Lutheran Church." Here he frankly and summarily admits: "We had to separate ourselves from the doctrine of Luther and therewith of the Confession of the Evangelical Lutheran Church with reference to the Real Presence of the Body of Christ in the Lord's Supper." (P. 79.) "With this publication the question is, however, put to the Evangelical Lutheran Church whether it still wants to retain the doctrine of the Lord's Supper of its Confession, and it is doubted that she can do this." (P. 80.) The appeal is concluded with the admonition of Paul Althaus, expressed in a lecture at Elberfeld in 1931: "Christ our Lord did not command those who are His to quarrel over His Supper, but — *to celebrate it, until He comes!*"

This is one of the things that are being taught in the "United Evangelical Lutheran Church of Germany" today. Do you who know what a treasure God has graciously given us in the Confession of the Lutheran Church want to recognize such doctrine and its teachers and their toleration as really Lutheran? Pity him who remains deaf to such things while siren voices would lead us to believe that a different, quite Lutheran, situation prevails "over there!"

P. H. B.

② Why is China "Red"?

How did China get so "Red"? Well, for one thing, by the aid of "liberal" missionaries sent out by careless or compromising foreign mission boards of the big denominations. They spent more time teaching "social revolu-

tion" than preaching the Gospel. Our good friend Dr. Chester Tulga sent us a multilith of a letter from Dryden L. Phelps, one of the American Baptist Foreign Mission Society's missionaries, which appears in *Soviet Russia Today*, November, 1950. He is all for the "Reds." And he is just a sample. How long will American Protestants stand for this sort of thing?

United Evangelical Action (published by National Association of Evangelicals), December 15, 1950.

③ Why Did Luther Refuse Zwingli's Hand of Brotherhood at Marburg?

To the Strassburg jurist Nic. Gerbel he wrote (October 4, 1529): "Love and peace we owe also to our enemies. We gave them to understand, of course, that, if they would not change their opinion concerning this article also, they may indeed enjoy our love, but that they cannot be accounted by us as brethren and members of Christ. You will judge what fruit is come of this. To me it certainly appears that not a very small part of the offense is taken away where the contention of writing and disputing is publicly removed; indeed, we had not expected that we would accomplish so much. *Oh, that also that one remaining impediment (scrupulus) be finally removed by Christ! Amen.*" *

* * * *

Zwingli was a heretic. He held and defended a false doctrine in spite of repeated admonitions. The doctrine of the Lord's Supper concerning which he taught falsely is not an unessential doctrine. It forms one of the chief parts of every catechism. Nor is it a theological problem, an open question. God has clearly revealed it in plain passages of Holy Writ. Neither did Zwingli err in ignorance and weakness (XXIII, 303). Had such been the case, Luther would certainly have dealt with him differently. He had been "rebuked" and "admonished" during the space of five years. But despite all these efforts to win him, he obstinately maintained his peculiar view of the sacrament, and expected Luther to yield. Thus he made it impossible for Luther to join in fraternal fel-

* For references to the works of Luther and others cited cp. *Theological Quarterly*, Vol. X, pp. 193-212, from which this article is taken. — Ed.

lowship with him. For God has plainly, expressly, and strictly prohibited fellowship with such as obstinately persist in denying clear doctrines of Scriptures. Our Lord says: "Beware of false prophets!" His holy Apostle writes: "A man that is an heretic after the first and second admonition reject." And again: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." St. John, the Apostle of love, writes: "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." These plain passages are a wall of separation erected between us and false teachers. Our duty toward false teachers, therefore, is not to unite with them, but to avoid them. To cultivate religious fellowship with them is not a virtue, but a vice. As long as God does not command us to tear these passages out of the Book, we cannot join in fraternal fellowship with false teachers.

To these and similar passages Luther appeals in his writings as a warrant for his refusal to fellowship the sacramentarians. So long as Zwingli refused to relinquish his error, Luther could not grant his request without sinning against God and his conscience. Said he to Bucer at Marburg: "We declare to you once more that our conscience opposes our receiving you as brethren." To John Agricola he wrote: "Finally they asked that we should at least acknowledge them as brethren, and this the Prince urged strongly, but it *could not* be conceded to them." To his congregation he said in his report of the Marburg meeting: "Brotherhood they requested of us, this we refused them for the present and *could not* make promise thereof. For if we received them as brothers and sisters, we should have to acquiesce in their doctrine."

The last quotation points to still another reason why Luther refused to fellowship the Zwinglians. Such fellowship would have meant that he acquiesced in their false doctrine. By such tacit approval he would have become a participant in crime. God would have pronounced him a partner of false teachers and a sharer in all those fearful blasphemies which Zwingli and his friends had uttered about the "baked god" of the Lutherans. "Therefore they knew that we

could not be flesh-devourers, blood-drinkers, Thyestes, Capernaïtes, nor localists, and our God no baked god, wine-god, etc. Now, how should and could I take on my poor conscience such coarse (ungeschwungene) blasphemy of the impenitent enthusiasts and blasphemers. . . . St. John says 2 John 10: 'If there come any, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds'." Again he says: "So Christ wishes to say (Matt. 7, 6): When you see that they despise your preaching and trample it under foot, then you shall have no fellowship with them and go out from among them, as He says also Matt. 18: 'He that neglects to hear thee and the Church, let him be unto thee as an heathen man and a publican.' . . . This I and all that preach in good earnest do, lest we become partakers of their sin. For it is not God's will that we should so play the hypocrite with our sectarians as if their doctrine were true."

Observe that Luther calls fellowship with false teachers *hypocrisy*. That is the proper name for such fellowship. External union between such as are not agreed in doctrine and faith is essentially dissimulation. If people who inwardly disagree outwardly act as if they agree, they sham and dissemble. That such feigning is grossly immoral is evident even to a non-Christian. Yet Zwingli endeavored to draw Luther into such a counterfeit union. "They conducted themselves toward us with incredible humility and friendliness; but, as it now appears, all was feigned, that they might draw us into a counterfeit union and make us partakers and patrons of their error." But Luther was a stranger to such sham and hypocrisy. While the advocates of outward union amid inward disunion extol peace and charity as the noblest possessions and denounce Luther's "intolerance, contentiousness, and uncharitable obstinacy" as an unpardonable crime, Luther knew a higher and more precious possession — Truth and Honesty. Said he: "If I must have a fault, I would rather speak too harsh and burst out with the truth too unreasonably, than ever dissemble and hold back with the truth." He was, as his name signifies, "lauter," that is, sincere, candid, free from hypocrisy. "He was always utterly honest and outspoken," says Geo. P. Fisher. "He was in the deepest depth of his soul a believer in truth. His whole soul was steeped in reality. His eye was single, and his whole

body was full of light." The union he longed for was not a painted, counterfeit union, but a candid and sincere union ("candida et sincera concordia"), an agreement in doctrine and faith. "The Word and doctrine must effect Christian unity or fellowship; where it is alike and agrees, the rest will follow; where it is not, no unity will remain anyway." That is the only union permitted by God. St. Paul says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *speake the same thing*, and that there be no divisions among you; but that ye be *perfectly joined together in the same mind and in the same judgment*," 1 Cor. 1, 10. To bring about such union he was willing to do everything, to suffer everything, yea, to die. But with union grounded on falsehood, and ordering him to speak and act lies, he could not and would not have anything to do. That he prevented such false and feigned union, we readily admit, and thank God who gave him strength to oppose and prevent it. For had he yielded, the Church would soon have fallen "into the extreme of Rationalism." Such unwavering opposition, however, and unflinching firmness should not be called "obstinacy," unless obstinacy means firmness in holding out against persuasion to evil. If that be the meaning attached to the word by his critics, then Joseph was obstinate when he said to Potiphar's wife: "How, then, can I do this great wickedness, and sin against God?" Then all the prophets and apostles and confessors of the truth were obstinate; yea, then Christ Himself was obstinate; for His attitude toward error and errorists was one of implacable opposition.

God grant us more of such sanctified stubbornness! We need it. For in these days of indifferentism and unionism we are sorely tempted to enter into fellowship with teachers of error. Union is the idol of our age; and all who refuse to worship this idol are cast into the fiery furnace of slander. When the representatives of the Synodical Conference at Detroit refused to cultivate fellowship with the Ohioans and Iowans, our opponents raised a hue and cry against us. Their pulpits and periodicals rang with the charge of uncharitableness, bigotry, intolerance, and the like. Such bitter charges naturally chagrin us, for we, too, have flesh and blood. But our greatest grief is that our opponents make it impossible for us to fellowship them. We would fain regard and embrace them as brethren if it were possible. We know, alas!

how this dissension is impeding the progress of our dear old Lutheran Church. But what can we do? Here is the divine command: "Avoid them!" † We cannot evade this divine command without violating our conscience. Taking our stand on this and similar Scriptures, we say to our opponents with a clear conscience: We cannot cultivate brotherly fellowship with you, for "you have a different spirit from ours."

② Helping Evil to Triumph

"All that is necessary for the triumph of evil is that good men do nothing." — Edmund Burke.

ON THE UNION FRONT

The "Seminarians" Situation, St. Louis Viewpoint

The Association of Lutheran Seminarians comprises 15 or more student bodies of Lutheran seminaries in the United States. Only one Missouri Synod (or Synodical Conference) seminary holds membership in the A. L. S., namely Concordia Seminary, St. Louis. We have previously pointed out that the A. L. S. has objects, as stated and as put into practice, which are unionistic. Its constitution states as one of its objects: "To encourage the spiritual life of Lutheran seminaries."

The *Seminarian*, student paper of Concordia Seminary, St. Louis, in its issue of November 15, 1950, p. 5, reported:

"On the basis of expediency, the student association at the special meeting of October 18 resolved that we heed the request of the faculty not to attend the conference of the Association of Lutheran Seminarians (October 25-28) this year. (Complete text of the resolution will be found below.)

"The President of synod, Dr. J. W. Behnken, had requested the faculty earlier in the month that the student body refrain from sending delegates to the A. L. S. this year.

† The reader will not fail to note the application of this Scriptural principle (Rom. 16, 17) to the Iowa and Ohio synods, today merged in the American Lutheran Church, by Rev. C. F. Drewes and Dr. A. L. Graebner, editor of the Missouri Synod's *Theological Quarterly*. The "44" Statementarians "deplore" such an application of Romans 16, 17. 18. — P. H. B.

Although the faculty asked for discussion with President Behnken, he had to decline because he had more pressing matters at the time.

"However, Vice-Presidents Herman Harms and Frederick Hertwig met with the faculty and presented the Praesidium's views. These representatives informed our faculty that the praesidium had objections to our membership in A. L. S. They also mentioned that the Praesidium interpreted the decision of the Milwaukee convention to handle this matter in an orderly manner that we desist from participation until the matter could be thoroughly discussed.

"The tardiness of the request was due to information received from sources outside of the seminary that we had not planned to attend the convention this year."

"Not a Matter of Principle"

The report continued:

"On the understanding that this action was taken on the basis of expediency alone and that the principle of our membership in A. L. S. was not involved in this action, the faculty agreed to bring the matter before the student body. Since they had been assured that the principle of our membership would be discussed by the faculty and the Praesidium at the earliest possible convenience, the faculty recommended that we do not send a delegation to the conference in St. Paul.

"... In deference to the faculty, the association adopted the council's resolution."

Resolution to Send Explainers Instead of Delegates

The resolution of the St. Louis student body is to be found in the same issue of the *Seminarian*, p. 6:

"Whereas, the faculty has informed us that the Praesidium of Synod has objections to our membership in the Association of Lutheran Seminarians and has interpreted 'an orderly procedure' in carrying out the resolution of the Milwaukee convention to include desisting from participation in the A. L. S. until this matter has been thoroughly discussed; and

"Whereas, the faculty has asked us not to attend the A. L. S. conference October 25-28; and

"Whereas, this request of the faculty is prompted by considerations of expediency and does not involve the principle of our membership in A. L. S.; and

"Whereas, the faculty and the Association still concur in the opinion that the principle of our membership in A. L. S. is right and God-pleasing; and

"Whereas, we recognize our obligations toward the other members of the A. L. S. and do not wish to jeopardize our present membership in the A. L. S. by this action based on expediency; and

"Whereas, we wish to express our continued confidence in the judgment of the faculty;

"Therefore, be it resolved, that we heed the request of the faculty *not to attend the conference and instruct our delegation accordingly*; and

"Be it further resolved, that we respectfully request that the faculty permit us to send two members of the Association to the A. L. S. conference to explain our present action." (The reader will note the contradiction and the contradictory action in the words underscored by us. This is part of the method of liberalism. — Editor.)

The young men are becoming diplomats.

Delay in dealing effectively with the errors of "A Statement" of 1945, on Rom. 16:17, 18, on prayer fellowship, and on other points, has now produced this sorry situation at the Missouri Synod's largest seminary. The Praesidium, and indeed the entire Missouri Synod, are again confronted with the error of "A Statement." Will there be decisive action, or will this be only another skirmish, producing but a cloud of smoke to mark the place of battle? Principle is at stake, the principle expressed in the words of Rom. 16:17.

Explanation to the A. L. S.

The same issue of the *Seminarian* reported, p. 6:

"The Concordia report was presented at the first business session of the conference held October 25 at Luther Seminary, St. Paul, Minnesota. The association's representatives, acting on the basis of the resolution adopted at the special association meeting of October 18, attempted to explain Concordia's action as one based on expediency and not on principle. The form of the report was historical and factual and pointed out that the Concordia action was initiated by the Praesidium of Synod and should not be construed to indicate a change in policy nor a modification of principle on the part of Concordia's faculty or student body."

The Rev. A. R. Kretzmann was one of the speakers at this A. L. S. conference in St. Paul. K.

● Review of Publications

Homiletics. A Manual of the Theory and Practice of Preaching. M. Reu, D.D. English Translation by Albert Steinhäuser, D.D., vi and 640 pages, 5½×8½ inches. Augsburg Publishing House, Minneapolis. \$3.50.

It is a good practice for a pastor to read a textbook on homiletics, either general or special (of which latter kind there are all too few), every year or so.

Dr. Reu's *Homiletics* was originally written in German and published in a translation by Dr. Steinhäuser by Wartburg Publishing House in 1922. Here is a reprint of this work by Augsburg Publishing House up to its usual fine standard of workmanship, inclusive of its binding.

It strikes one as strange that Dr. Reu should begin his Preface by saying (p. iii): "Apart from an elementary sketch by the late Dr. Fry, the Lutheran Church in America has produced no *Homiletics*, either in the English, German, or Scandinavian tongue," — a "manifest and widely felt gap in our theological literature" which his volume sought to fill. There immediately comes to our mind Prof. R. Pieper's "*Evangelisch-Lutherische Homiletik*" (1895) and Dr. Theo. Graebner's more recent *Inductive Homiletics*, 1918, republished as *The Expository Preacher* in 1920.

It was especially in the field of catechetics and then also in that of homiletics that Dr. Reu rendered his best service. His work in the field of dogmatics will not be long remembered, and the sooner the most of it is forgotten the better. In his Preface Dr. Reu says (p. iv): "We have indicated at least the principal lines along which the position of negative critics may be met from a scientific point of view, and we have referred the student to the literature in which these questions are fully discussed. The day is not far distant when the American Lutheran Church, also, will have to face this problem." The latter remark has sadly proved to be quite true, and unfortunately Dr. Reu himself, especially in his dogmatical work and in his participation in efforts at church union helped to bring this problem more and more into Lutheran

Churches in America. Even in his *Homiletics*, where one would hardly expect this, his false doctrinal positions crop out. We shall call attention to some of these.

Theology was to him a "science." (P. 248; 251.) He taught a gradual development of divine revelation and criticised even Luther for not sharing his own modern views in this respect. For, speaking of Zwingli's and especially Calvin's sermons on the Old Testament, he says (p. 280): "They surpass Luther's sermons in their almost complete freedom from the allegorical method; this is specially again true of Calvin. But they suffer, even more than Luther's Old Testament sermons, from the limitation mentioned above; they seem to know nothing of the gradual development of divine revelation and consequently of the merely preparatory character of the Old Testament. The unity and continuity of the Old and the New Testament people of God are so strongly stressed that there is no room for such development. Old Testament directions are taken over bodily into the life of the New Testament people of God, and the expositor unhesitatingly seeks and finds the whole New Testament revelation in the Old." His well known insistence on the necessity only of agreement with the fundamentals of Scripture and his false views on "interpretation" come to the fore on p. 358f., where we read: "Within the limits mentioned above — agreement with the clearly revealed fundamentals of Scripture — which is also our best safeguard against a liberal theology, there must be the fullest freedom of interpretation. Otherwise the truthfulness of the preacher is imperiled; for he has also, or should have, an exegetical conscience." (The latter statements constitute a masterful misrepresentation of the truth, II Pet. 1, 20.) On p. 252 the strange question is asked: "Which dogmatic or ethic has succeeded until now in incorporating in itself the whole truth of Scripture without exception?" and on p. 391 one reads: "It is necessary to make clear the connection between old and new truths, so that Christian truth may be seen as an organic whole." Speaking of the error of presenting faith as something a man could achieve, a condition he could fulfill, "on his own initiative," the author says (p. 110): "The tripartite definition of faith given in the older dogmatic — *notitia, assensus, fiducia* — has helped to foster this error!" We do not wish to take space to dissect the specious argumentation, the confusion of truth and

error, by which the author seeks to justify this charge. "Fundamental agreement" of the Lutheran Church and the Reformed family of Churches "in their conception of faith and the way of salvation" is asserted on p. 70. It is interesting to note the contradiction between the statement on this page, that a true Lutheran "would prove unfaithful to his convictions and deny his Church the right to exist, if he regarded the distinction between it and the Reformed group as negligible and too unimportant to find expression, negatively or positively, in the preaching of his Church," and the statement on page 393f. that the fact that the sermon is an organic part of the service in the house of God "excludes also the polemic element, and demands instead a lucid presentation of positive truth, by which the hearer is enabled to draw the negative conclusions on his own account, and is thus better armed against error than by listening to a dozen polemical sermons." Of Is. 61, 5-6, the author says that "it is doubtful, since Israel rejected the Messiah, whether the fulfilment of these words is still to be looked for." (P. 553.) Actually the fulfilment of that Scripture has been going on before our eyes; but the fulfilment of the author's own expectation, based upon false interpretation (the conversion of Israel was an "open question" to him) is another thing.

Dr. Reu divided his *Homiletics* into three main parts: I) The Nature and Purpose of the Sermon; II) The Subject-Matter of the Sermon and its Derivation; III) The Structure of the Sermon. Matters of style are treated under IB (pp. 169-243), under the sub-head "The Sermon as Oration." Practical illustrations of the development of sermons are appended on pp. 527-622. Several indices complete the volume. Throughout the book, the text has been arranged in two different sizes of type. The sections in large type can be read consecutively, and that in smaller type, which is supplementary, omitted if desired. This arrangement should prove welcome especially to students and younger pastors, particularly for a first reading. While the volume contains a wealth of material, we for ourselves have felt that the author makes an unnecessary display of historical information and wide reading, and that he at times proves rather tiring.

The title of Dr. Walther's *Die Rechte Unterscheidung* (not *Anschauung*) von *Gesetz und Evangelium* has been wrongly given

on p. 141. A rather common Germanism is found on pp. 107, 541: In English one *has* experiences, however idiomatically one may "make" them in German. P. H. B.

☉ What Our Readers Say

"Now that we have discovered the *Confessional Lutheran*, we are no longer left completely without an authentic source of information and analysis as was the case before, due to the complete failure of our Synodical organs to perform their proper, assigned functions. . . . May the present intolerable situation soon be ended, in which a minority group is able to use our synodical organs for the purpose of propaganda for their personal views." — Layman, California.

"The *Confessional Lutheran* is always read from cover to cover, usually in one sitting. I believe your paper is fulfilling a high purpose in our Lutheran Church." — Pastor, Minnesota.

"I was permitted to read several pieces of the *Confessional Lutheran*, and what a joy it was! You will herewith find enclosed one dollar for a subscription. I appreciate the fact that there are still pastors left in the Missouri Synod who are doctrinally sound and who are constrained by faith in our Lord Jesus Christ to confess Him under all circumstances, to cling to the Word of God, and to apply it in all matters. I pray that our Lord will continue to give you strength to testify as you have in the past and trust that you will win many to your cause." — Pastor, Wisconsin.

"The best little paper I ever read." — Layman, Chicago.

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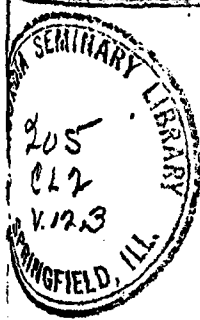
THE "COMMON CONFESSION"

MUST BE REPUDIATED

THE "LUTHERAN WITNESS" MUST
BE RESTORED AS THE VOICE OF
THE MISSOURI SYNOD

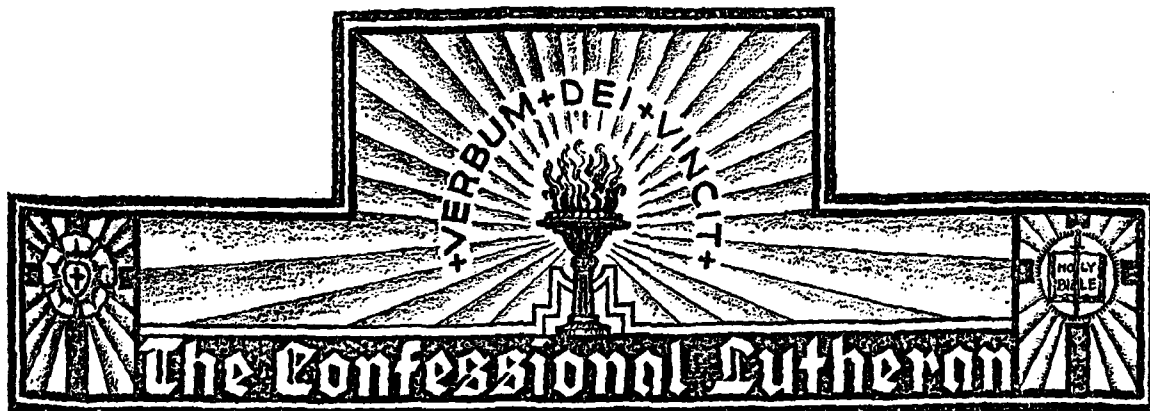
THE ERRORS OF SIGNERS OF
THE "STATEMENT" OF THE "44"
MUST BE REJECTED

EVANGELICAL DISCIPLINE MUST
PREVAIL WITHIN THE MISSOURI SYNOD



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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

VOLUME XII

MARCH, 1951

NUMBER 3

IN THIS ISSUE: The Voice of the Church — Dr. P. E. Kretzmann's Renunciation of Membership in the Missouri Synod — Truth and Numbers — A Priori—A Posteriori.

● The Voice of the Church

As an example, showing how members of the Church can, in accordance with their flesh, speak erroneously, while the voice of the Church is often still heard only in a single member, one can point to the council at which all attending bishops had decided to forbid the marriage of priests. Only one, Paphnutius, spoke to the point in accordance with Scripture. He was in this case the voice of the Church. — (Cp. *Proceedings*, Western District Convention, Missouri Synod, 1867, p. 31.)

P. H. B.

● Dr. P. E. Kretzmann's Renunciation of Membership in the Missouri Synod A Bitter Fruit of Synodical Decay

Official announcement of renunciation of membership in the Missouri Synod by the Rev. P. E. Kretzmann, Ph. D., D. D., Ed. D., has been made. The announcement, as it appeared in the *Lutheran Witness* of January 9, 1951, reads as follows:

"A Renunciation of Membership in Synod — The undersigned herewith regretfully announce that Dr. P. E. Kretzmann, Cuba, Mis-

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souri, has renounced his membership in Synod. — J. W. Behnken, President, the Lutheran Church — Missouri Synod; A. H. Werfelmann, President, Northern Illinois District; E. L. Roschke, President, Western District."

This announcement is the announcement of tragedy and impending doom in our church.

Dr. Kretzmann has served our church most faithfully as one of its most noted theologians in the present generation. As a member of the faculty of Concordia Seminary in St. Louis he not only taught many of our present pastors and guided its Correspondence School through its initial years, but wrote endless articles as editor of such jour-

nals as the *Concordia Theological Monthly* and the *Concordia Sunday School Teachers Quarterly*. He served faithfully on numerous boards and committees, and wrote a score of books, more than a dozen of which are listed in the current catalog of Concordia Publishing House. Among these is his monumental *Popular Commentary*, for which thousands of Sunday School teachers will remember him best. He was a perennial lecturer at Walther League summer camps and was active in youth work generally. It would indeed be difficult to recount all of the services he rendered our church. But, what is vastly more important, Dr. Kretzmann served our church as one of its passing generation of Biblically sound theologians. He has truly been one of those teachers whom Holy Scripture teaches us to esteem as our exalted Lord's "gifts" to His Church, Eph. 4, 8.

Already some years ago, after futile protestations against conditions in the St. Louis faculty, Dr. Kretzmann became convinced that he could no longer continue to serve as a member of the faculty under the conditions which were permitted to obtain. Several years later, after continued futile protestations against public abuses in the Missouri Synod, he resigned as a member of its clergy. And now, as a final public protest, he has renounced membership in the Missouri Synod itself.

"To Whom It May Concern"

While the synodical officials concerned have not seen fit to reveal (and thus have really concealed) the reasons adduced by Dr. Kretzmann for the steps he has taken, the latter himself some while back made these public by releasing the complete document containing his renunciation of membership in the Missouri Synod. This document was addressed "*To Whom It May Concern*, especially to the Presidium of the Lutheran Church — Missouri Synod, the President of the Northern Illinois District and the President of the Western District of that body."

Examination of this document reveals that Dr. Kretzmann has done more than merely renounce his membership in the Missouri Synod. He has also — and this is far more serious — severed his church fellowship "with all those who adhere to the false teaching of the Chicago STATEMENT" (that is, the Statement of the "44" made public in 1945, the issues of which have formally been

recognized as remaining within our synod) and to the "COMMON CONFESSION" rejected by official delegates to the Milwaukee convention of the Missouri Synod in 1950, but nevertheless declared "adopted" by a majority vote by President Behnken. Just why the officials concerned did not reveal the important fact of Dr. Kretzmann's severance of church fellowship with those mentioned is for them to say, not for us.

The document released by Dr. Kretzmann referred to above reads as follows in its entirety:

"To Whom It May Concern, especially to the Presidium of the Lutheran Church — Missouri Synod, the President of the Northern Illinois District and the President of the Western District of that body, Greetings!

"WHEREAS, the so-called COMMON CONFESSION, as drawn up by representatives of the Lutheran Church — Missouri Synod and the American Lutheran Church was 'adopted' or 'accepted' by a majority vote at the Milwaukee Convention (1950) of the Missouri Synod; and

WHEREAS, the adoption of this document represents another major tragedy in the controversy on doctrine which has been raging in Synod, especially since the dissemination of the so-called Chicago STATEMENT of September, 1945, this charge being made specifically

- a. because the new document represents a departure from the clear-cut, unequivocal declarations of the BRIEF STATEMENT, the document which has twice (in 1932 and in 1947) been declared to represent the official doctrinal position of the Missouri Synod (and of the Synodical Conference); and
- b. because the new document permits the former (and the present) false teaching of the American Lutheran Church (or of several of its theological leaders and entire conferences) to be continued, since adequate antitheses are not included, for example: on the doctrine of inspiration, on the doctrine of the means of grace, on the doctrine of conversion, on the doctrine of predestination, on the doctrine of objective justification, on the doctrine of the last things (specifically on that of the Antichrist), etc.; and
- c. because the new document does not measure up to the standards set up in the Lutheran Confessions as to com-

posing existing differences in doctrine 'that the truth may be preserved the more distinctly and clearly, and be distinguished from all errors, and that nothing be hidden and concealed under ordinary terms,' *Formula of Concord*, Trigl., 857), nor does it agree with the directions set up by Synod in 1947, namely that we were to have 'one document which is Scriptural, clear, concise, and unequivocal' (*Proceedings*, p. 540); and

WHEREAS, spokesmen in and for other synods of the Synodical Conference and for several bodies now in doctrinal unity with the Missouri Synod over in Europe have expressed their disapproval of the new document; and

WHEREAS, the testimony of leading theologians among the opponents of the Missouri Synod is to the effect that the new document presents compromises and concessions on the part of Missouri; and

WHEREAS, the charge of false teaching having been raised against the editorial board of the *Lutheran Witness* by the undersigned and others, without results; and

WHEREAS, five members of the St. Louis faculty are signers of the so-called Chicago STATEMENT, whose various unscriptural declarations have not been retracted; and

WHEREAS, the request for an investigation of the theological position of several members of the St. Louis faculty, filed with the president of the institution in January, 1945, has gone unheeded and there has been a progressive deterioration in the doctrinal position of several instructors of the seminary; so

THEREFORE, since a continued membership in the Missouri Synod, with the altar fellowship involved, would be equivalent to a condoning of error and becoming guilty of other men's sins, hence I, a life-long member of the Missouri Synod, for more than forty years a member of its clergy, and for more than twenty years a member of the faculty in St. Louis, hereby renounce my membership in that Synod and sever my church fellowship with all those who adhere to the false teaching of the Chicago STATEMENT and to the COMMON CONFESSION. — P. E. Kretzmann, Cuba, Missouri."

Publication of the official announcement of Dr. Kretzmann's renunciation of membership in the Missouri Synod was followed by another public statement in which Dr. Kretzmann once more set forth the reasons for the

steps taken by him. This document here likewise follows in its entirety.

Why?

"The announcement that the undersigned has withdrawn from membership in the Lutheran Church — Missouri Synod having now appeared in the official organs of that body, a decent respect for the regard of those who know him to be a staunch defender of the eternal truth of God's Word prompts him to make the following statement.

"Why have I withdrawn from membership in the Lutheran Church — Missouri Synod? Here are some of the reasons.

"The fact that certain 'leading theologians' of that body, as much as two decades ago, disavowed the teaching concerning unionistic prayer fellowship, as held by former professors of the St. Louis Seminary.

"The fact that there was a constant undercurrent of resentment against the refusal of the 1929 convention to accept the 'Intersynodical Chicago Theses.'

"The fact that the Chicago 'A Statement' of September, 1945, concerning which even the President of the body admitted that it contained doctrinal aberrations, has not been retracted by the Statementarians, nor has the accompanying letter, with its unsupported, vicious charges, ever been retracted. The so-called Fort Wayne 'Agreement' of January, 1947, was an appeasement in the nature of a compromise, but did not adjust the difficulty.

"The fact that the pamphlet on 'Prayer Fellowship' contained historical and doctrinal errors, to which the Norwegian Synod publicly took exception, as did many other brethren . . . without results.

"The fact that there has been false teaching by members of the seminary faculty in St. Louis (on the validity of a Scriptural engagement, on the Antichrist — contrary to Scripture and the Lutheran Confessions —, on unionism — one of the senior members of the group asserting, in essays before three conventions, that *doctrines* of Holy Writ are not divisive of church fellowship).

"The fact that a pronounced synodical polity is in evidence and that synodical resolutions are placed above the Word of God in dealing with individuals and with congregations.

"The fact that, by the adoption of the so-called 'Common Confession' the Missouri Synod, as a corporate body, has lost its

soundly orthodox character, since this document, accepted contrary to the rules of the body itself, is inadequate in a number of points and is not in agreement with Holy Writ in at least two instances.

"The fact that there has been a progressive deterioration in sound Scriptural teaching and practice, especially since September, 1945, and in the ranks of leading members of the clergy of the Missouri Synod.

"Now therefore, while I acknowledge the fact that the official announcement of my withdrawal does not contain a condemnation of my theological position, I herewith feel under obligation to declare:

"For the sake of a conscience bound by the Word of God and the Lutheran Confessions, I cannot and will not subscribe to the so-called 'Common Confession.' And if I, after two decades of testifying against the increasing aberrations in the Missouri Synod (also as a corporate body) should continue my membership in that body, I should be in altar fellowship with men who are stubbornly persisting in doctrinal aberrations and in unionistic practices, and would thereby become guilty of other men's sins. The Word of God is very clear on the entire matter: Rom. 16:17. 18; 1 Tim. 6:3-5; 1 Tim 5:22b, etc.

"I know myself to be a soundly orthodox Lutheran theologian, who has not knowingly deviated one iota from the full truth of the Word. And I know myself to be in doctrinal fellowship with the hundreds, even thousands, of the membership of the Missouri Synod, who, whether familiar with the 'Common Confession' or not, are not in agreement with the document as a basis for union. I appeal to the highest tribunal, that of God's eternal truth and justice, for the vindication of my cause.

P. E. KRETZMANN,
Cuba, Missouri,
January, 1951."

Glorying That Is Not Good

(I Cor. 5, 6)

We do not intend to discuss further the steps in themselves which Dr. Kretzmann has taken. Whatever one may think or not think of the merits or demerits of anyone's taking such steps at this time, they are a fearful indictment of the Missouri Synod, and particularly also of its highest officialdom.

Dr. Kretzmann's action must have come as a serious blow to President Behnken, coming as it did so soon after his glorying in his clos-

ing Fiscal Conference address in St. Louis on September 14: "I want you men to look back at the Milwaukee convention. . . . The Lord there revealed to us that our Synod is solid in matters of doctrine. Prior to the convention there were voices that questioned this. There were those who feared the direct results." (This should no doubt read: "direst results." — P. H. B.) "Some thought that it would bring the disintegration of our body. They predicted ugly rifts in our church body. Brethren, you know what God did. God gave us delegates who took a keen interest in these explosive issues. They knew how children of God would face them. The Lord granted unto us this great blessing that seemingly irreconcilable groups, small as they were, were still kept with our Synod and under the banner of sound Biblical doctrine." (*Fiscal Conference Digest*, p. 25.) Over against so much of what Dr. Behnken has said in this burst of emotional oratory, Dr. Kretzmann's action has again painfully pointed up the real facts of the tragic situation confronting us in the Missouri Synod today. Not to overlook that it is simply not true when Dr. Behnken says concerning the vote on the *Common Confession*: "There were only about five or six dissenting votes." (Ten times that number would be nearer the truth.) We thank God that there exists a tape recording of the convention, so that the truth of what really happened there can be established by exact reproduction if anyone is in a position of honest doubt or lack of adequate information regarding its real transactions.

God in His Holy Word has said concerning such a situation as confronts us today: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump." (I Cor. 5, 6-7.)

Dr. Kretzmann's "To Whomsoever It May Concern" hits us all. This matter concerns you if you are a member of the Missouri Synod, and it concerns me and all who love Missouri for what she once was under God. It is no doubt one of the final calls to repentance which God may permit to come over us as a corporate body which can look back upon the divine Truth in its fullness as a priceless possession which it enjoyed up until not so long ago. And let us who profess to be Lutherans remember before it is too — too late the great Reformer's awful warning, borne out by history again and again, that God's Word usually does not return where it has

once been when it is lost through a lack of proper appreciation of His grace. God's Word is definitely on its way out in the Missouri Synod today. And two of the broadest avenues by way of which it is leaving us are the false principles of the "44" and the unionistic, and hence divisive, "Common Confession." (Intelligent readers will not fail to note Dr. Kretzmann's statement: "I know myself to be in doctrinal fellowship with the hundreds, even thousands, of the membership of the Missouri Synod, who, whether familiar with the 'Common Confession' or not, are not in agreement with the document as a basis for union.")

Let men of God arise everywhere and with His help insist without delay on cutting through the maze of un-Scriptural "procedure" which is obstructing God-pleasing removal of offense and division among us, and thus yet possibly avert the calamity that hangs over us like a pall of impending doom!

P. H. B.

● Truth and Numbers

"Truth is not determined nor effected by numbers, by majorities. Athanasius standing alone, '*Athanasius contra mundum*' (Athanasius against the world); Luther at Worms, the sole speaker for the cause; the confessors at Augsburg, a small minority, were the spokesmen of Christendom." — *Popular Symbolics*, p. 10.

● A Priori — A Posteriori

There are still many members of the Missouri Synod, even pastors and professors, who think that the difference between the American Lutheran Church and the Synodical Conference regarding the doctrine of predestination has been settled since the former church body has dropped the *intuitu fidei* theory and speaks of election in terms which seem a little strange indeed, but sound very much like those used in our own midst. For instance the A. L. C. Declaration of 1938 says: "When Scripture speaks of this eternal election, it, as a rule, takes its position in time, after men have come to faith, and in presenting this doctrine, Scripture addresses itself only to believers." This sounds very different from earlier declarations of the former Ohio and Iowa Synods and could, rightly understood, be taken for our doctrine. It is furthermore true that our opponents are now ready to ac-

cept a number of expressions, used in the *Brief Statement*, which they would have vehemently rejected as Calvinism forty years ago.

On the other hand, there is strong evidence for the fact that our doctrine of election and that of the A. L. C. cannot possibly be identical. For A. L. C. men are still firmly opposed to the proposition that God has "from eternity chosen a definite number of persons out of the corrupt mass and has determined to bring them through Word and Sacrament to faith and salvation." This statement positively can not be reconciled with their conception of election. It is clear, therefore, that theirs must be a different conception of election from ours in spite of their changed terminology. But where does the difference lie? It is the purpose of this article to give a thorough answer to this question.

In a separate declaration appended to the Chicago Theses the representatives of the Ohio Synod went on record stating that "in these theses the doctrine of election is treated *a posteriori*, that is, from the point of view of believing Christians." While conceding the right to take this view, Ohioans at that time still preferred the presentation of this doctrine *intuitu fidei*, that is, in view of faith, namely, that God has predestinated to eternal salvation all those who, as He knew from eternity, would come to faith in Christ and remain faithful to the end. We see from this Ohioan declaration that our opponents at that time acknowledged two modes of teaching predestination, either one of which was declared to be correct and permissible, the *intuitu fidei* method, and one which they called the *a posteriori* method. It is furthermore clear that these two methods, in their opinion, agreed one with the other, although Ohio at that time preferred the first, Iowa the second; and that they recognized in either one of these two presentations their old doctrine of predestination. It is therefore of the utmost importance for us to know exactly what they mean by the expression "*a posteriori* method."

The expressions "*a priori*" and "*a posteriori*" were used in ancient and modern systems of philosophy; they are used by theologians and they are used in everyday language. But there is a wide divergence in the meaning which has been connected with these expressions. And this divergence has caused some confusion when these expressions were employed in the doctrine of pre-

destination. C. J. Deter, in His *History of Philosophy*, p. 87, draws the reader's attention to the fact that Kant used these expressions in an altogether different sense from Aristotle. The latter distinguished between knowledge *a priori* and *a posteriori*, meaning by the first term cognition derived from *causes*, by the second cognition derived from the *effects* of a thing. Kant also spoke of "knowledge *a priori*," but he meant thereby knowledge which is independent of all experience, and which is, therefore, necessary and universal. In everyday language the terms are often simply used as synonyms for the expressions "beforehand," "To begin with" and "from the rear" or similar phrases.

Now, if the expressions *a priori* and *a posteriori* are to be employed in the doctrine of predestination, it stands to reason that we must first of all agree on the sense in which these terms are to be used in this connection. Of course, it is easy to use these terms in connection with predestination just as you would use them in everyday language. But if you do this you will miss the point which Luther tried to impress on Christians who are troubled when thinking of eternal predestination. Since it was Luther who first applied these terms to predestination, the most important question for us is: Just what did Luther mean when he emphasized the warning that predestination must never be considered *a priori* but always and only *a posteriori*? Credit is due to the late Dr. George J. Fritschel for reviving the interest in these terms which were for a season almost forgotten. They were occasionally mentioned in the earliest stage of the controversy on predestination, but later on they did not play any part in the discussions until Dr. Fritschel again stressed their importance. Untiringly he insisted on the demand that we must observe the distinction between the *a priori* and the *a posteriori* conception of predestination if we want to come to an understanding. He was of the opinion that the difference between Iowa and Missouri in the doctrine of predestination would disappear if only Missouri could get away from its *a priori* method and learn to view predestination *a posteriori*, in the sense in which he used these terms. In a way, the events have substantiated his expectation. For his method has partly met with approval even within the Synodical Conference and many members of it are now convinced that the former difference between Missouri and Iowa, respectively the American

Lutheran Church, has disappeared. But doctrinal differences do not disappear as it were by magic. Therefore the question is: Did Dr. Fritschel really use these terms in the same sense in which Luther and the Lutheran Church have always employed them? Or did he perhaps fill them with new contents, giving them a meaning in which they merely served to veil or conceal the doctrinal difference? In order to answer these questions it will be necessary first to ascertain in which sense Luther and Lutheran theologians of the XVI century used these terms, and then to compare their terminology with that which Dr. Fritschel introduced.

Luther applied the terms *a priori* and *a posteriori* not only to the doctrine of predestination, but also to the proper knowledge of God in general. In Exodus 33, 18-23 we read that Moses desired to see the glory of God. But the Lord answered him: "Thou canst not see my face. Thou shalt see my back parts, but my face shall not be seen." From this text Luther derived the phrase that God cannot be known by us *a priori* but only *a posteriori*. He writes: "When Moses Exodus 33, 19 was hidden in a cave or cleft of a rock and saw the back of God as His goodness had passed by under thunder and lightening and a great wind, he looked at the back of God, for His face He could not see. Thus we must know our God *a posteriori* and cling to Christ and not fall away from Him through offence and impatience." (Erl. Edit., 62, p. 166.) To know God *a posteriori* means to know Him as He has revealed Himself in Christ only. Luther points this out also with reference to John 1, 51: "And He said unto him: Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." Here Christ presents Himself as the true ladder that leads up into heaven. Therefore, according to Luther, we must first know Christ as our Savior and then on Him, as on a ladder, ascend into heaven and look at the heart of the Father. He says: "To know Christ in the other and proper way means to know that He has died for us and has taken my sins on Himself so that I hold that all my work is nothing, drop all that is mine and solely believe that Christ is given to me, that His suffering and His righteousness and all His virtue are all mine. If I know this, I cannot but love Him in return, for to such a one I must be attached. Hereafter I furthermore *ascend on the Son to the Father* and see that Christ is

God and has put Himself in place of my death, my sin, my misery and also gives me His grace. Moreover there I know His kind will and the highest love of the Father, which no heart may perceive nor feel." (Erl. 12, p. 230.)

Again Luther says: "He has laid a foundation for us on which we are to rely, Jesus Christ, and *through Him ascend to heaven*. He alone is the door and the way to come to the Father. However, we in the devil's name want to begin building above on the roof, despising the foundation. Wherefore we shall also fall." (Erl. 60, p. 154.)

In these utterances, and in others which will follow, Luther clearly stresses, as the proper method to know God, a procedure which *begins at the bottom* and finally *arrives at the top*. This principle that God can be known by us only *a posteriori* Luther also applied to God's eternal decree of predestination. And again we find that, according to Luther, we can know our election only in Christ, or, which is the same, in the revealed Word of God. Here also, the proper procedure is to begin at the bottom and ascend on the true ladder, Christ, into heaven.

Luther says: "In the disputation concerning predestination it is profitable and best to begin at the bottom — Christ, then we shall find and hear the Father. For all that have begun at the top have broken their necks." (Erl. 60, p. 163.)

At fuller length, Luther writes in his well known preface to the Epistle to the Romans: "But here it is necessary to put a check on those wicked and haughty spirits who in the first place, applying their reason, begin at the top, beforehand searching the abyss of the divine predestination and in vain troubling themselves with the question whether they are predestinated. They, indeed, cannot but fail, either despairing or jeopardizing themselves.

"But follow this Epistle in its order; first concern yourself with Christ and the Gospel, to know your sin and His grace, afterwards to fight with sin, etc. After this, when you have come to the eighth chapter, under the cross and suffering, this will rightly teach you predestination, how comforting it is."

This is also the method which the friends and disciples of Luther learned from him. In a letter to J. Marbach, quoted by Harms, J. Brenz remarked that we must learn from Luther the proper method of dealing with the doctrine of predestination, and then he

proceeds: "I also hold that we must think of election *a posteriori* and not *a priori*, so that we may strengthen our faith thereby and not weaken or even quench it." (Latin, in Harms, *Sammlungen*, VII, p. 62.) And what did Brenz mean by thinking of election *a priori* and *a posteriori*? We see this from a sermon of Brenz in which he explains the wrong and the right way to deal with this doctrine. In his sermon Brenz says: "In the first place it is strictly forbidden us to begin by trying to find ourselves in the eternal election of the Father. For even if we would for a long time try without means to find ourselves in the abyss of the eternal election of the Father, we would not be able to find ourselves in it. Man is too far separated and strayed from God so that he could not take hold of himself in God. But we must begin by trying to find ourselves first of all in Jesus Christ, the only begotten Son of God. For He Himself says, I am the door, by Me if any man enter in, he shall be saved. And at another place, I am the Way.

"Furthermore Christ, as He Himself explains, John 1, is prefigured by the ladder of Jacob which he saw in a dream standing on earth and reaching into heaven. By all this is shown that no man can come to God unless he ascend to heaven on Christ as on a ladder. If we find ourselves through faith in Christ we shall find ourselves in the divine predestination also . . .

"Thus we must, if we are to ascend to Him, ascend from the bottom to the top. Whoever is on the ground floor of a house, if he desires to go upstairs in the proper way, does not do it by jumping or flying, but he must climb up the stairway step by step. Now, God has revealed His predestination in this order, as described John 6. All that the Father giveth me shall come to Me." (Harms, VI, p. 127.)

The same expressions are used and the same train of thoughts is followed by Simon Musaeus, Wolfgang Mamphrasius, and other renowned theologians of the XVI century. Nic. Selnecker, *e. g.*, was one of the authors of the Formula of Concord. He also wrote a commentary on the Epistles of Paul, and in explaining the II Epistle to the Corinthians he inserted a discourse on predestination. He writes: "It is profitable that every believer familiarize himself with the method how to arrange his thoughts about this arduous mystery and the limitations wherein he is to keep his thinking. For if one in the article of predestination begins his thinking *a priori*,

that is from the hidden inscrutable and impenetrable will of God, and considers nothing else and nothing more than such bare (*nudas*) imaginations concerning it as though God in His secret counsel and in His predestination had only foreordained and decided who and how many shall be saved, who and how many shall be damned, or as though He had made a mere selection as in a military muster: this one I want to be saved; that one I want to be lost, then the human mind will immediately connect with such thoughts the inference: if you are predestinated you will be saved, no matter how you conduct yourself; but if you are not predestinated you will be lost under any circumstances. And many more monstrous, untruthful, dangerous and pernicious thoughts are bound to result.

"But Christ in Matt. 22, and Paul in Rom. 8; Eph. 1, teach us to begin *a posteriori*, from the divinely revealed Word. For they do not present that article in a bare manner (nude), in the secret and hidden counsel of the Trinity, but as that mystery and counsel is through the Word revealed in Christ who is the true Book of life and in Whom all promises of God are yea and Amen. So we must in teaching this article comprehend the whole counsel and complete decree of the Holy Trinity concerning the redemption of the human race through Christ, the holy call through the Word, conversion, justification, renovation, gubernation and eternal glorification of the elect, just as the counsel of God is revealed to us in the Scriptures.

"Therefore, he who desires, according to Scripture, to think and to speak piously, rightly, circumspectly and without danger about God's election or predestination to eternal life, must comprehend all those truths which are included in the article of predestination which also belong to it and which we now shall set forth in their order. For thus may the mystery of this arduous article be simply understood, rightly explained and piously applied, when it is considered what God in His predestination decreed before the foundation of the world." Then follow the eight points which are enumerated in the XI article of the Formula of Concord and which will presently be quoted. The discourse on predestination by Selnecker is found in Latin in Harms, *Sammlungen*, p. 341f.

Compare with this detailed statement of Selnecker what the Formula of Concord says as to the proper method of considering predestination. We read: "Nor is this eternal

election or ordination of God to be considered in God's secret, inscrutable counsel in such bare manner as though it comprised nothing further, or as though nothing more belonged to it, and nothing more were to be considered in it than that God foresaw who and how many were to be saved, who and how many were to be damned, or that He only held a sort of military muster, thus: 'This one shall be saved, that one shall be damned; this one shall remain steadfast in faith to the end, that one shall not remain steadfast.'

"From this notion many derive and conceive strange, dangerous and pernicious thoughts, which occasion and strengthen either security and impenitence or despondency and despair" . . .

"Therefore, if we wish to think or speak correctly and profitably concerning eternal election, or the predestination and ordination of the children of God to eternal life, we should accustom ourselves not to speculate concerning the bare, secret, concealed, inscrutable foreknowledge of God, but how the counsel, purpose and ordination of God in Christ Jesus, who is the true Book of Life, is revealed to us through the Word, namely, that the entire doctrine concerning the purpose, counsel, will and ordination of God pertaining to our redemption, call, justification and salvation should be taken together: as Paul treats and explains this article Rom. 8, 29f.; Eph. 1, 4f.; as also Christ in the parable Matt. 22, 1ff., namely, that God in His purpose and counsel ordained:

"1. That the human race is truly redeemed and reconciled with God through Christ, who by His faultless obedience, suffering and death has merited for us the righteousness which avails before God, and eternal life.

"2. That such merit and benefit of Christ shall be presented, offered and distributed to us through His Word and Sacraments.

"3. That by His Holy Ghost, through the Word, when it is preached, heard and pondered, He will be efficacious and active in us, convert hearts to true repentance and preserve them in the true faith.

"4. That He will justify all those who in true repentance receive Christ by a true faith and will receive them into grace, the adoption of sons and the inheritance of eternal life.

"5. That He will also sanctify in love those who are thus justified, as St. Paul says Eph. 1, 4.

"6. That He will also protect them in their great weakness against the devil, the world and the flesh, and rule and lead them in His ways, raise them again when they stumble, comfort them under the cross and in temptation, and preserve them.

"7. That He will also strengthen, increase and support to the end the good work which He has begun in them, if they adhere to God's Word, pray diligently, abide in God's goodness and faithfully use the gifts received.

"8. That finally He will eternally save and glorify in life eternal those whom He has elected, called and justified.

"And in this His counsel, purpose and ordination God has prepared salvation not only in general, but has in grace considered and chosen to salvation each and every person of the elect who are to be saved through Christ, also ordained that in the way just mentioned He will, by His grace, gifts and efficacy, bring them thereto, aid, promote, strengthen and preserve them.

"All this, according to Scripture, is comprised in the doctrine concerning the eternal election of God to adoption and eternal salvation, and is to be understood by it and never excluded or omitted, when we speak of God's purpose, predestination, election and ordination to salvation. And when our thoughts concerning this article are thus formed according to the Scriptures, we can by God's grace simply adapt ourselves to it." (Concordia Triglotta, pp. 1068-1071. We have in this quotation omitted the numerous expressions which are added in brackets by the translators and which are not needed for our present purpose.)

The presentation of the doctrine of election found in Selnecker's commentary and that in the XI article of the Formula of Concord agree perfectly in all particulars, in the train of thoughts, in the expressions employed, and even in the eight points. Since Selnecker was himself one of the authors of the Formula of Concord, and since he expressly applies the terms *a priori* and *a posteriori* to the wrong and the right method of dealing with predestination we have in his words conclusive evidence of the fact that the presentation of the doctrine of election found in the Formula of Concord is nothing else than the proper application of Luther's advice to view God's eternal decree only *a posteriori*. The eight points then constitute the steps on which a Christian will arrive at the cer-

tainty of his eternal election and his final glorification.

Recapitulating the result of our investigation, we can now ascertain the following facts:

1. According to the terminology of Luther and Lutheran theologians of the XVI century the expression *a priori* denotes a wrong and condemnable way while *a posteriori* denotes the only proper and salutary way, of dealing with the doctrine of predestination.

2. The wrong way is under all circumstances to be avoided. It consists in considering predestination *without the Word of God*, merely speculating on the secret eternal decree of God. The only proper and salutary way is to follow the Scriptures in their order as they reveal to us Christ as the Savior of sinners, leading sinners from death and damnation to the certainty of God's grace, their eternal election and final salvation.

3. The process to be employed in the *a posteriori* method is to be compared to the ascending on a ladder, beginning at the bottom and finally reaching the top.

4. There are not two ways of dealing with predestination, both of them permissible, but there is only a wrong way and a right way.

Now, if Dr. Geo. Fritschel had simply adopted the genuinely Lutheran method of dealing with predestination, then a mutual understanding might have been possible. But his desire to engage Luther's method as a support for the Iowan conception of predestination frustrated this success from the outset. According to the original doctrine of Iowa, predestination is the *universal* will of God to save all men through Christ, as far as this eternal will of God is realized in those who are finally saved. Says Dr. S. Fritschel in 1893: "The Iowa Synod also teaches the particularism of predestination, but maintains with the Confessions that it is nevertheless the same gracious will as the universal. According to the latter, God will have all men to be saved, yet not unconditionally but in the order of faith. Now, since He knows from eternity how many there are who permit themselves to be saved within this order, the universal will to save all believers becomes the will to save just this certain number. The universal will thus becomes particular without suffering any alteration, but simply by passing under the aspect of the divine foreknowledge." (*Unterscheidungslehren*, p. 64.) This is still the *intuitu fidei* theory.

This original Iowan conception of predestination was somewhat extended by Dr. Geo. Fritschel. Since the gracious will of God is to a certain extent realized in those also who believe for a season only but afterwards lose their faith, he defined predestination as the eternal will of God as far as it is realized in time. Those who believe temporarily only are, according to this newer conception, elect while they are believing Christians. But they cease to be elect as they lose their faith. In his *Schriftlehre von der Gnadenwahl*, p. 142, Dr. Geo. Fritschel says: "He who believes temporarily only is without a doubt during the time of his believing a true believer and hence an elect." If election is nothing else than the universal will of God to save sinners as far as it is realized in time, then it is merely consistent to call even those who believe only for a certain time elect. For in them the gracious will of God is realized to a certain extent.

Applying the terms *a priori* and *a posteriori* to this idea, Dr. Geo. Fritschel arrived at the following result: There are two ways of looking at the eternal will or counsel of God. You may look at it from the standpoint of eternity or from the standpoint of time. The former he called *a priori*, the latter *a posteriori*. If you place yourself with your thinking in eternity and look into time, you are thinking "from above" and are considering what God will do in the future. This may lead to dangerous speculation and is, therefore, not to be recommended. But if you, as a believing child of God, look backwards into eternity you are thinking "from below." You will then see that your present state of grace and your future salvation which you expect, are due to an eternal gracious will or counsel of God which so far has been realized in you, and which will, as you hope, be realized also in the future. This is his *a posteriori* method. According to this thinking of predestination "from below," the elect children of God are all those who are converted and are now true believers. For in them the gracious will of God has so far been realized.

To quote Dr. Fritschel's own words: "There are two ways to think of the eternal counsel of grace which Luther denotes as from below (*a posteriori*) and from above (*a priori*). The latter is the one rejected in par. 9-11. The former is the one which is throughout employed by the Formula of Concord on the basis of Scripture.

"a. If you think from above your place yourself with your thinking in the time before the creation of the world and are reflecting on that which God would do in the future, whereby it may easily come to what the Formula of Concord explains in par. 9-11.

"b. If you are thinking 'from below' you are, from the point of view of a pious and believing child of God, considering whence the present and future salvation, according to the Word of God, is come upon you, respectively will come (that is, as the realization of an eternal counsel of grace) and all features given in par. 12 are found, so that this is a most comforting doctrine." (Quellen und Dokumente, p. 335.)

We have seen that, according to Luther, the *a priori* method consists in speculating without the Word of God on the hidden decree of God, while the *a posteriori* method consists in following the revealed Word which shows us Christ as the true ladder and leads into heaven; the *a priori* method starts at the roof of the house, while the *a posteriori* method starts at the bottom, ascending step by step; the *a priori* method is utterly to be rejected, while the *a posteriori* method is the only legitimate one.

All this is changed in Dr. Fritschel's theory. His *a priori* method does not consist in speculating with our reason on the secret counsel of God, but it may lead to dangerous speculations. It consists in thinking about God's eternal will of grace from a certain point of view, placing yourself in eternity before the creation of the world and from there looking forward. His *a posteriori* method does not consist in following step by step the revealed order of salvation, but in thinking about God's eternal counsel from the standpoint of time, looking backward to eternity. Therefore, Dr. Fritschel can not use Luther's expressions "starting at the bottom" and "starting at the top." He substitutes for them the expressions "thinking from below" and "thinking from above." Dr. Fritschel's distinction is an entirely different one from Luther's. The discrepancy between Luther's and Dr. Fritschel's methods becomes even more apparent in the following words of Dr. Fritschel:

"In predestination we look at the will of God 'from below' (*a posteriori*), in the universal will of God 'from above' (*a priori*)." l. c., p. 356.) Apply to this statement

Luther's terminology and you arrive at the absurd statement that we look at the universal will of God by speculating on it without the revealed Word. This is, of course, not what Dr. Fritschel means to say. Looking at the universal will of God *a priori* is to him a perfectly legitimate procedure.

In his private letters to the present writer, Dr. Fritschel also said that the *intuitu fidei* theory is really nothing else than a Lutheran *a priori* method of viewing predestination from the standpoint of eternity. He added however, that this method is not to be recommended; that, though not a false doctrine, it is liable to be misunderstood. For this reason he considered the method of viewing predestination from the standpoint of time as a far better method.

The fact that this self-invented standpoint theory is meant to support the Iowan idea of predestination is evident from the following words of Dr. Fritschel:

"In predestination we look at the will of God in its special reference to the children of God, in the universal will of salvation in its reference to all men." (P. 256.) In other words, the universal will of God may be viewed by us from two different points of view. If we look at it from the standpoint of eternity we see this gracious will as it extends on all men alike. If we look at it from the standpoint of time, we see how it is realized in those who came to faith and are now children of God. And this is called predestination.

Now we do not mean to say that looking at the universal will of God or at predestination from two different points of view is under all circumstances to be condemned. A Christian may certainly do this and still remain on the way of truth and adhere to the Scriptural doctrine of both the universal grace and predestination if he accepts all that is revealed in Scripture about those two doctrines. But it is not true that predestination is simply the universal, eternal will or counsel of God concerning the salvation of men looked at from a certain point of view. The universal, gracious will of God is and remains just this will of God which extends over all men and nothing else. It is a will of God which may be frustrated by resistance and unwillingness on the part of man. But predestination is an eternal counsel and decree of God which extends over those only who will finally be saved. It is unfailingly carried out from beginning to end.

It is furthermore true that the universal gracious will of God is realized in all the elect. We do not teach two different wills of God, one that extends over all men and one that extends over the elect children of God only. There is only one gracious will of God which extends equally over all sinners. But Scripture tells us that there is also an eternal counsel or decree of God, called predestination or election, which extends over those only who are finally saved. Whoever denies this and calls the universal will of grace, as far as it is realized, predestination simply has in reality no doctrine of predestination but supplants this Scripture doctrine with a substitute of his own making.

But even this, false as it is, would not be so bad if only the realization of God's gracious will would be presented as it really is to be presented according to Scripture, namely as a realization which does not in any respect depend on the conduct of natural man over against the Word of God which he hears. But at this point we come to the real core of the difference in the doctrine of predestination between the American Lutheran Church and the Synodical Conference. While we still agree on the truth that in all the elect the universal gracious will of God is realized, since it is God's will that sinners should through the Word be converted, kept in faith and finally saved, we do not yet agree as regards the manner in which this will is realized. For the Synodical Conference, now as ever, maintains that God's gracious will is realized in sinners who are in equal guilt in God's sight with those who are lost, since all men conduct themselves only evilly and all are by nature inclined to stubborn and wilful resistance and *will resist wilfully* unless the grace of the Holy Spirit hinders or overcomes this resistance. The American Lutheran Church, on the other hand, still clings to its old idea that a difference between so-called natural and wilful resistance plays a part in this matter. It is still taught in this church that the Holy Ghost is able to overcome only natural resistance, but not so-called wilful resistance, an error which vitiates the whole doctrine of conversion and election. But this doctrinal difference will not come to the surface as long as predestina-

tion is presented as the realization of God's eternal will of grace viewed from the standpoint of time or (which is the same) from the point of view of a believing Christian and as nothing more than this. The difference is still more successfully concealed by the false claim that this viewing of predestination from the standpoint of time is identical with Luther's *a posteriori* method.

But observe the difference between Luther's method and this new standpoint theory; keep in mind that Luther on the one hand warned against viewing predestination without the Word of God and on the other hand taught as the only true way that it must be viewed in Christ according to the order of salvation which God has revealed to us in His Word; keep also in mind the fact that the A. L. C. today as ever still adheres to the error that God's universal will of grace is realized only in those who resist naturally but not in those who resist wilfully, and you will see that this new method, constructed by Dr. Geo. Fritschel, is a very effective smoke-screen to conceal a basic difference which still exists between the teaching of the Synodical Conference and that of the American Lutheran Church. You will also see that the claim of A. L. C. men that they have changed their mode of teaching predestination but not their original doctrine is correct. Many spokesmen of our synod, because they do not see through the strategy of the A. L. C., still try to tell us that the difference in the doctrine of predestination between the A. L. C. and the Synodical Conference has been settled long ago. But it is in fact today as real and as serious as it has ever been.

J. B.

THE "COMMON CONFESSION"

MUST BE REPUDIATED

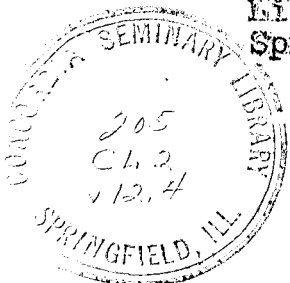
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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

VOLUME XII

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IN THIS ISSUE: Alone — Conference Suggests Changes in the "Common Confession" — Catholics Take Note of Romanizing Tendencies of High Churchism in Missouri Synod — Not to be Laughed Off! — The "Lutheran Outlook" on High Churchism in Missouri — Dr. Hamann on Lutheran Unity — On the Union Front — By Their Reviews Ye Shall Know Them! — Review of Publications. — What Our Readers Say.

● Alone

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life, for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

**NOAH BUILT AND VOYAGED ALONE.
ABRAHAM WANDERED AND WORSHIPED ALONE.**

**DANIEL DINED AND PRAYED ALONE.
ELIJAH SACRIFICED AND WITNESSED ALONE.**

JEREMIAH PROPHESED AND WEPT ALONE.

JESUS LOVED AND DIED ALONE.

And of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

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Of their treatment by the many who walk
in the broad way, He said: "If ye were of the
world, the world would love his own; but
because ye are not of the world, but I have
chosen you out of the world, therefore the
world hateth you."

"The Church in the wilderness," praised
Abraham and persecuted Moses. "The Church
of the Kings" praised Moses and persecuted
the prophets. "The Church of Caiaphas"
praised the prophets and persecuted Jesus.
"The Church of the Popes" praised the
Saviour and persecuted the saints. And
multitudes now, both in Church and the world,
applaud the courage and fortitude of the
patriarchs and prophets, the apostles and
martyrs, but condemn as stubbornness or
foolishness like faithfulness to truth today.

Wanted

Today, Men and Women, Young and Old,
Who Will Obey Their Convictions of Truth
and Duty at the Cost of Fortunes and Friends
and Life Itself.

"And a man's foes shall be they of his
own household.

"He that loveth father or mother more
than Me is not worthy of Me; and he that
loveth son or daughter more than Me is not
worthy of Me.

"And he that taketh not his cross, and
followeth Me, is not worthy of Me.

"He that findeth his life shall lose it; and
he that loseth his life for My sake shall find
it." Mt. 10, 36-39.

— Selected

Conference Suggests Changes in the "Common Confession"

At the Central Regional Conference of the
Northern Illinois District (the conference
represents one-third of the pastors of the
District), held at Cicero, Illinois, on January
23-24, 1951, Professor Siegbert Becker of
Concordia Teacher's College at River Forest
gave "An Evaluation of the 'Common Con-
fession'," treating especially the paragraphs
on "The Word" under Section V: Means
of Grace.

Professor Becker first called attention to
the fact that the words of the Common Con-
fession, "Since the Holy Spirit by divine
inspiration supplied to the holy writers con-
tent and fitting word, therefore we acknowl-
edge the Holy Scriptures in their entirety as
the inspired Word of God," are "for all prac-
tical purposes identical" with the *Pittsburgh
Agreement*, adopted in 1940 by the American
Lutheran Church and the United Lutheran
Church.

In 1939 Missouri's Committee on Doctrinal
Unity stated that it regarded this sentence of
the *Pittsburgh Agreement* "inadequate. . . .
The sentence lacks the explicitly unequivocal
declaration of the verbal inspiration and of
the inerrancy of Holy Scripture in all its
parts which the situation demands." The
sentence declared "adopted" by a majority
vote of the Milwaukee convention is, accord-
ing to Professor Becker, "the very sentence
which was singled out for most severe critic-
ism by our committee in 1939."

Professor Becker also referred to *The Lutheran*, the official organ of the United Lutheran Church, (April, 1950), which after quoting the sentence under consideration stated, "This statement is almost identical in wording with the Pittsburgh Agreement, adopted by the United Lutheran Church. That Agreement made by the ULC with the American Lutheran Church in 1940, was officially interpreted to the ULC as not an acceptance of the 'verbal inspiration' doctrine." This sentence has therefore been interpreted and understood as *rejecting* the inspiration of *every word* of Scripture.

To show very clearly that neither the A.L.C. nor we are willing nor intend to understand these words of the Common Confession in the U.L.C. sense, Professor Becker then suggested the following change: "Since the Holy Spirit by divine inspiration *gave* (instead of 'supplied') to the holy writers content and fitting word, *so that the words of the Bible are truly the words of God*, therefore we acknowledge the Holy Scriptures in their entirety *and in all their parts and words (verbal inspiration)* as the inspired and infallible Word of God."

He further suggested that in the first sentence of the second paragraph, after "God's inerrant Word" the following clause be added: "*not only in those things which deal with our salvation, but also in matters of geography, history, etc.*"

Professor Becker also pointed out that the paragraphs on the Word do not belong under the heading "Means of Grace," because properly speaking, only a part of Scripture is a means of grace. "This placement is all the more subject to question because in recent years determined efforts have been made to limit the term 'Word of God' only to those parts of Scripture which definitely can be placed under the title 'Means of Grace.' This is all the more striking since there is no statement anywhere in the paragraphs that everything in the Bible is inspired."

Professor Becker finally concluded his evaluation of the Common Confession with these words: "*If these changes and others in other sections are not made we must emphasize once more that the Common Confession is not our confession, and we will have no part of it.*"

After hearing the paper and discussing the changes suggested by Professor Becker, the conference unanimously resolved to make the

changes its own and to send them to Synod's Committee on Doctrinal Unity as its own suggestions.

D.

● Catholics Take Note of Romanizing Tendencies of High Churchism in Missouri Synod

(The following article appeared in the August 18, 1950, issue of the *St. Louis Register*, official Catholic newspaper of the archdiocese of St. Louis, as well as in other Catholic papers of our country. Mr. Stangohr, on whose research work the article is based, was a Missouri Synod Lutheran up until his defection in 1942 to Roman Catholicism. We cannot agree with all that is said in the article, — e. g., when it speaks of the "inconsistency" of such ancient practices in the Lutheran Church as the churching of women and the blessing of the baptismal font and other objects, "since the basic tenet of the Lutheran Church is justification by faith alone." However, even here we may also add that we can neither approve of the claptrap which Dr. Piepkorn offers under the former head in *Una Sancta*, which Mr. Stangohr found there, and of which he has taken note in his research paper. Mr. Stangohr rightly says that the High Churchmen — and we may add, we, with them — are getting more than they bargained for: the way they would lead us goes back to Rome. Much of the mummery of High Churchism simply adds up to a case of the blind leading the blind. The most tragic part of it all is that men who, synodically, have been given the high trust of special watchmen in such matters seem to remain deaf and dumb to what is going on about them. Is. 56, 10. — P. H. B.)

Many practices introduced by the so-called "liturgical" movement in the Lutheran Church are definitely a return to Catholic practices rejected by Luther or his successors. The doctrinal implications of many of these practices are even more startlingly a return to Catholic belief.

This is pointed out in a research paper prepared and published by Clarence W. Stangohr (1211 Sixth Street S.E., Minneapolis 14, Minn.), a Lutheran converted to Catholicism. Drawing on his own knowledge of Lutheranism, he documents his study chiefly from issues of *Una Sancta*, published by the *Una Sancta* Movement, most important High Church movement within the Lutheran Church. The periodical is edited by Dr. Arthur C. Piepkorn, commandant of the Army Chaplain School, Carlisle Barracks, Pa.

In treating of individual practices introduced by the Lutheran liturgists, Stangohr points out that, "bearing in mind that the divine services in the average American Lutheran Church consist of hymns, sermons,

prayers and readings from the Bible, with the 'Lord's Supper' 'held' or 'celebrated' but a few times annually, it is amazing to see how far the High Churchmen of American Lutheranism have advanced."

Though as a child Stangoehr was indoctrinated very thoroughly with the "idolatry" of adoring the host after "consecration," certain liturgical practices of the High Churchmen now definitely imply adoration, and a writer in *Una Sancta* states that "after the consecration the pastor stands for a brief moment in adoration." In Sweden it is even becoming more usual for Lutheran clergy to reserve the consecrated elements, despite the teaching of many Lutheran theologians that Christ is present in the host only at the moment of reception by the communicant. [Since the Lutheran minister is not a validly ordained priest, he cannot, of course, really consecrate the Holy Eucharist.]

The practice of blessings, which never completely disappeared, is returning in the churching of women, the blessing of the baptismal font, and other objects. The author points out the inconsistency of such practices, since the basic tenet of the Lutheran Church is justification by faith alone; yet *Una Sancta* declares that "our prayers in behalf of all things . . . are continually necessary."

There is a healthy clamoring for a Breviary among both Lutheran clergy and laity. In the celebration of the "Lord's Supper," a "Eucharistic Prayer" worked out by two liturgists "not only follows the Sequence of the Mass from the Preface to the distribution (of Communion), but practically all the intervening prayers, including the memento for the dead, are utilized."

This memento for the dead is most startling to Catholics, well knowing the Protestant aversion to the doctrine of purgatory. The prayer reads: "We also remember before Thee, O Lord, Thy servants and hand-maidens, N. and N., who have gone before us with the sign of faith and are now fallen asleep. To them, O Lord, and to all that rest in Christ, we beseech Thee to grant Thy mercy and everlasting peace."

The Catholic principle of *ex opere operato* (Ex opere operato is a term applied to the sacraments, and means that these themselves, through Christ's disposition, give grace. Hence the grace is dependent on the action of minister or recipient only in the sense that the minister must correctly combine matter and

form and have a right intention, and the recipient must do nothing to block the action of the grace.) he found accepted by some and rejected by others within the same [Missouri] synod. There is also agitation for such Catholic institutions as a Hierarchy, religious communities, and the contemplative life.

Dr. Piepkorn caused a stir even outside American Lutheranism when he celebrated what to *Time* magazine was identical to a Catholic Mass, except that English was substituted for Latin. Dr. Piepkorn insists that there should be such a "high mass" with sermon every Sunday and "major holy day."

Stangoehr stresses that the Lutheran High Church Movement is in the final analysis Protestant, despite its Catholic terminology and practices. He points out, however, that their "practices will tend to neutralize much of the traditional hostility to Catholic externals. By copying Catholic externals, however, the High Churchmen are getting more than they bargained for. They do not seem to realize sufficiently — although they do to some extent — that these externals are the outward manifestation and expression of Catholic dogma."

"It is especially heartening to Catholics," says the author, "when they see Lutherans praying for one fold and one shepherd. A sort of unity octave has been observed among Swedish Lutherans for years, and on the same days as the Chair of Unity Octave. So appealing has the Catholic Unity Octave become among non-Catholics that Dr. Piepkorn began his first Lutheran Hour sermon following the death of the regular speaker, Dr. Walter A. Maier, with explicit and detailed reference to it."

● Not to be Laughed Off!

Commenting on Catholics' taking note of Romanizing tendencies in the High Church Movement within the Missouri Synod, the *Lutheran Witness* tried to laugh off the matter in its issue of September 19, 1950. In an editorial under the heading "Confusing but Amusing," it said:

"There is a 'high church' movement in the Lutheran Church, introducing practices 'which are definitely a return to Catholic practices rejected by Luther or his successors.' At least that is the report of the Roman Catholic paper *The St. Louis Register* (August 18, 1950), in a special dispatch from Minneapolis.

The bold assertion, which will be news even to the most liturgically minded Lutheran, is said to come from a Clarence W. Stangohr, who is reportedly a former Lutheran, but now turned Roman Catholic. The accusation is also made that our Dr. Arthur C. Piepkorn is one of the leaders of the movement, and through him the idea of the Real Presence of our Lord in the sacrament of Holy Communion is gaining ground.

"After confusing the reader into believing that the practice of blessing in the churching of women, the blessing of the baptismal font and other objects, and a few other practices have the same implication as in the Roman Catholic Church, the report weakly admits that the movement in the final analysis is Protestant and that the Lutheran Church does teach that Christ is present in the host. If Stangohr's research had included Luther's *Catechism*, which we presume he should have gotten when he was confirmed, and Luther's liturgical writings, he would have been spared of his faulty conclusions. That there is a liturgical trend in the Lutheran Church is true; that this trend is Catholic is wishful thinking to confuse the simple."

Unfortunately Mr. Stangohr's findings are by no means limited to such things as the *Lutheran Witness* would lead one to think, and his conclusions cannot be laughed off so easily. His research paper well documents excesses and abuses by which division and offense contrary to the doctrine which we have learned are being caused by the *Una Sancta* confraternity — whose former editor, preceding Dr. Piepkorn, has already found his way into the Episcopal Church —, the order of St. James with its Rev. B. von Schenk, and others, particularly also within the Missouri Synod, representing the High Church Movement among Lutherans.

We shall cite one or two instances.

From the Rev. B. von Schenk's *The Presence* (p. 90), the author quotes the following: "In Communion, as nowhere else, the believer is caught up in this great continual act, this timeless offering of the one sacrifice on the Cross." (P. 17.) And from *Una Sancta* (Holy Name, 1949, 7), he quotes the following sentiment: "At the altar . . . we find our communion with the dead . . . when only prayer for their souls (is) possible . . ."

Any well informed Lutheran knows that one would look in vain in Luther's liturgical

writings and in our *Catechism* for such aberrations from the truth. Concerning the souls of the dead we rather learn there that we should not pray for them. And as for the sacrifice of Christ on the Cross one will there find again what is taught in Holy Scripture, — namely, that this sacrifice was *once* offered *in time* and *completed*, more than 1900 years ago. (Hebr. 7, 27; Hebr. 10, 14. Exposition of Catechism, CPH, pp. 108. 197: "The idea that the Sacrament is a real, though unbloody, sacrifice for the sins of the living and the dead is *contrary to the Word of God.*")

We cannot but agree when Mr. Stangohr says: "All this disagreement within this synod is particularly distressing because no branch of the Lutheran Church ever stressed 'doctrinal purity' as much as did Missouri." (Research paper, "The High Church Lutheran and the Catholic," p. 18.) If we may borrow some of his language, the pure doctrine of the Missouri Synod is being stolen from her in broad daylight while many of her children who should be defending it with their lives are sound asleep, — or perhaps too busy collecting money for "synod" to make sure that such moneys are really used to promote the pure doctrine of Christ's kingdom to the exclusion of all other doctrine.

P. H. B.

● The "Lutheran Outlook" on High Churchism in Missouri

Under the heading "High Church" in the *Lutheran Outlook* for October, 1950, Editor Dell has rendered a more truthful verdict concerning the Romanizing tendency of the high church movement in the Missouri Synod than the *Lutheran Witness* has given us on the same subject.

Referring to previous discussions of matters at issue, in the January, 1948, and April, 1948, issues of the *Lutheran Outlook*, Dr. Dell introduces his discussion of the subject by the general remark that "It has been the contention of this writer that the emphasis on liturgical form here and there in the Lutheran Church is an indication of weakness rather than of strength; that it is where churchmen lose their appreciation of the virility and vigor of the simple Gospel that they turn to more and more frills and furbelows in the liturgy; and that this tendency to revert to pre-Reformation externals is not only an indication of weakness and effeminacy but

presents a positive danger in that the false pre-Reformation doctrine threatens to creep in under the medieval priestly mummery."

Having said this, Dr. Dell goes on to say: "Take, for example, that article in the *American Lutheran* in which Arthur C. Piepkorn, one of the high priests of the Lutheran liturgical movement, contended that there is a real presence of the body and blood of Christ on the altar after the consecration and before the distribution of communion. See *Lutheran Outlook*, August, 1949. This is false doctrine by any Lutheran standard, yet the editors of a conservative Lutheran magazine printed it without comment or criticism, and as far as I know no one in his own synodical body has taken the writer of that article to task for it." (The *Confessional Lutheran* in its issue of March, 1950, p. 36, aired this offense contrary to the doctrine which we have learned.) "At any rate he was one of the first speakers chosen to take Dr. Maier's place on the Lutheran Hour after the death of that popular radio preacher. The next step — after asserting a real presence on the altar — would be the adoration of the host; and that is not far off, as we shall see.

"I have in my hands a copy of a Catholic paper, *The Register* (national edition), published at Denver, Colo., August 20, 1950," Dr. Dell goes on to say. "The banner headline, front page, five columns wide (the pope only gets a three-column headline on the other side of the page) is: LUTHERAN HIGH CHURCH DESCRIBED." From this article, (published above as it was offered in the *St. Louis Register*) Dr. Dell, among other things quotes the following: "Certain liturgical practices of the High Churchmen now definitely imply adoration, and a writer in *Una Sancta* states that 'after the consecration the pastor stands for a brief moment in adoration.' In Sweden it is even becoming more usual for Lutheran clergymen to reserve the consecrated elements, despite the teaching of many Lutheran theologians that Christ is present in the host only at the moment of reception by the communicant."

"There," says Dr. Dell, "you have the beginning of a return to idolatry." And he adds: "The time to scotch it in the Lutheran Church is while it is still only a beginning."

After citing some "further gloating remarks by the *Register*," Dr. Dell adduces as his last quotation from Mr. Stangohr his observation that such practices "will tend to

neutralize much of the traditional hostility to Catholic externals. By copying Catholic externals, however, the High Churchmen are getting more than they bargained for. They do not seem to realize sufficiently — although they do to some extent — that these externals are the outward manifestation and expression of Catholic dogma."

Dr. Dell concludes: "Well, there you are, brethren. That is the way Lutheran High Churchism looks to the Roman Church. With one sentence of Stangohr's I agree completely: 'The (Lutheran) High Churchmen . . . do not seem to realize sufficiently . . . that these externals are the outward manifestation and expression of Catholic dogma'."

Thank you sincerely, Dr. Dell!

P. H. B.

● Dr. Hamann on Lutheran Unity

The world of our day presents a picture of disintegration. The nations are sadly and terrifyingly at cross purposes. Constructive statesmanship seems to have disappeared from the earth. The various sections of the Christian Church, despite all attempts at union, display much the same diversity as before. A great increase in Lutheran unity is often and loudly proclaimed as an indubitable fact; but one fears that much of this "unity" is an optimistic and artificial construction, the result of mere wishful thinking. More than ever it behooves faithful Lutherans to cherish their doctrinal and confessional heritage. More than ever we should be ready to exploit to the full every sincere effort to bring about unity and union on a soundly Scriptural basis, while our aversion to sacrifice Biblical principle to ecclesiastical expediency must remain as deeply rooted and unshakable as ever. And that again argues a more intimate acquaintance, fuller mutual cognition, of orthodox Lutherans the world over.

(EDITOR'S NOTE: Professor H. Hamann, M.A., D.D., is headmaster of Concordia College, institution of the Evangelical Lutheran Church in Australia, affiliated with the Synodical Conference of North America. The above sentiments appeared in "A Word of Greeting" by Dr. Hamann in the February, 1951, issue of *The Springfielder*, student publication of Concordia Seminary, Springfield, Illinois. Dr. Hamann's "Word of Greeting" precedes an historical sketch on the Australian Concordia by student Cedric H. Zweck, first in a series of articles on seminaries with which we are in fellowship. It seems that while certain St. Louis seminarians are breaking their confessional neck to prove that they are closer in spirit to seminarians

of the ULC and other unorthodox "Lutheran" bodies (it's all part of the unionistic picture before us), *The Springfielder* has launched out on a course which would demonstrate its spiritual loyalty to seminaries in fellowship with us. The praiseworthiness of such an undertaking is well stated by Dr. Hamann. Loren Shiley is editor of *The Springfielder*. Burnell Beyers is circulation manager. The subscription rate of the paper is \$1.50 per year, 15c per single copy. — P. H. B.)

ON THE UNION FRONT

Retreat in Wisconsin

The Lutheran Men in America of Wisconsin is an organization composed of men of all Lutheran bodies. It is supposed to exist for the purpose of getting these men better acquainted with each other. This organization (L.M.A.W.) conducted a layman's retreat at Green Lake, Wisconsin, on September 9, 1950. At this retreat the Rev. F. W. Loose, a Missouri Synod pastor from Lorain, Ohio, delivered an address. The address is printed in *The Milwaukee Lutheran*, the official publication of the L.M.A.W., in the issue of Nov., 1950, pages 12ff. We quote a few sentiments from the address.

"We ought to take it for granted that we pray with every other Christian, and not first argue ourselves into it. We ought to take for granted, that whenever we can get together with other Christians for a service, in which we do not deny any of the truths, we have learned from the Scriptures, we ought to accept that fellowship, and practice it, and exercise it . . ." (P. 16.)

"Suppose we wanted to start a church that should be made up of members that had red hair. Another church of members that had black hair. Now I'm willing to admit that maybe if you wanted to start such a freak you might have the privilege of doing so. But that's not the question now. The question is, would the red headed people have the right to say the black headed ones are not really Christians — are not God's children in the same sense that we are?" (P. 16.)

"So far as doctrine is concerned, we are not trying to unite with people who are in disagreement, who deny the Bible, who deny any of the confessions of the Lutheran Church. They may be in ignorance about some parts, and may express themselves a little differently, but we're trying to unite people who

absolutely agree in the fundamental acceptance of the Scripture and the confessions of the Lutheran Church, and are willing to be bound by every single one of those statements." (P. 19.)

Regarding the lodge question, the Rev. Mr. Loose said: ". . . I don't know but that the United Lutheran Church hasn't said exactly what we say. Now what is the difference? Its principle is certainly correct, even if it cannot succeed in complete enforcement.

"Let's get the point. The mere fact that an organization is not as lily pure as its resolutions would like to have it, is no reason for us turning our nose up at it. If we want to do that to others we'll have to do it to ourselves, because even the Missouri Synod is not as clear and clean of lodge memberships as we would like it to be." (P. 22.)

Rom. 16:17, 18 Declared Troublesome, Secondary, and Unclear

Continued the Rev. Mr. Loose (*Ibid.*, p. 22-23):

"In conclusion I should like to devote a few moments to a question that has become rather troublesome of late: namely the understanding and application of Romans 16, 17 and 18."

". . . You will note first that the letter to the Romans is really concluded at the end of chapter 15. Chapter 16 is merely the conclusion, a listing of greetings to be delivered to various members."

". . . we do not bring out the chief purpose for writing the letter as afterthought in the conclusion. Neither did St. Paul. Romans 16, 17 must be recognized as occupying a place of rather secondary importance."

"If this message was intended to be applied to all who differ with us in any points of doctrine and practice then Dr. Martin Luther and his associates sacrificed their best weapon, for they never used Romans 16, 17 against the Romanist and the Reformed Churchmen, in spite of their grave errors."

". . . The text is evidently not a clear text, especially not for the purpose of settling the question of fellowship between sincere Christians, between whole Lutheran Churches and Lutheran Synods, who are so fundamentally agreed in declaration of doctrine and practice as the Lutheran Synods of our land."

"A Statement" Revived Again

The above quotations bring one more denial of the Missouri Synod's position on church fellowship, in the long chain of denials on the part of certain of its own members. The public denials began in 1945 when 44 Missouri Synod pastors and professors of liberal leanings sent out "A Statement," which states concerning the passage in Romans: "We affirm our conviction that sound exegetical procedure is the basis for sound Lutheran theology. We therefore deplore the fact that Romans 16:17, 18 has been applied to all Christians who differ from us in certain points of doctrine. It is our conviction, based on sound exegetical and hermeneutical principles, that this text does not apply to the present situation in the Lutheran Church of America." This denial of Scripture and of Synod's position (Cf. Synodical Catechism, Questions 186 D and 326 D; *Brief Statement*, Pars. 28 and 29) is being repeated until this day. In spite of much pleading on the part of orthodox brethren in the Missouri Synod, the officials, and consequently also the conventions, have not stopped this denial. The Rev. Mr. Loose was one of the 44 original Statementarians.

The *Confessional Lutheran* is pledged not to keep silence unless and until such denial is stopped.

Patently False

Patently false is the claim that all Lutherans or Lutheran bodies are in doctrinal agreement or even fundamental agreement. If the United Lutheran Church and the American Lutheran Church, for instance, agree with the Missouri Synod on such "fundamentals" as the Inspiration of the Bible and the Conversion of sinners, why do they not wholeheartedly subscribe the "Brief Statement of the Doctrinal Position of the Missouri Synod" in the paragraphs that treat of these points? This they have refused to do. If they are "agreed" with Missouri on the teaching of Scripture concerning church fellowship, they would not have joined the World Council of Churches.

The ULC and the Lodge Question

Patently false is also the impression that the United Lutheran Church would like to be clean of anti-Christian lodges, but cannot succeed in complete enforcement of such a principle. Previously, in this column, we have

referred to the slurring manner in which *The Lutheran*, magazine of the U.L.C., speaks of the Missouri Synod's accepted lodge policy. This sort of thing continues.

The Lutheran of July 12, 1950, p. 7-8, told its readers:

"For a hundred years the Missouri Synod had been vigilant to protect its people against the 'lodge evil.' Congregations are advised to bar from the holy communion all members who became Masons. Complaint against the lodges is that many of them teach their members a vague religion which has little in common with the Christian faith.

"Missourians always had trouble in keeping their people out of the lodges . . ."

It seems that, in the U.L.C., only the Midwest Synod and some scattered individuals, have scruples about the lodge. At the time when a merger of the Kansas, Nebraska, and Midwest Synods (all in the U.L.C.) was under discussion, *The Lutheran* reported (July 26, 1950, p. 40): "... The Midwest Synod has in its constitution a requirement that no pastor may belong to a lodge. (The matter of laymen being members of lodges was not discussed, because none of the synods has a restrictive clause about them joining the lodge.)

"The matter of pastors belonging to lodges has long been a matter of sincere and deep conviction on the part of pastors in the Midwest Synod. Both the Nebraska and Kansas Synod have some pastors belonging to lodges, although the number seems to be few."

"Although the other two synods do not restrict their pastors from belonging to lodges, some of their representatives agreed that a pastor should not belong to a lodge, however they questioned the wisdom of legislating on the matter."

Luther Used Romans 16:17, 18

Luther quoted Rom. 16:17, 18 to show that Christians ought to avoid every departure from God's Word, whether in a fundamental or a minor point (Luther's Works, St. Louis Edition, Vol. XI, Columns 1118-1119; Vol. VIII, Col. 1861; Vol. XIV, Col. 109: "... warning against human teachings which occur alongside of the Gospel teaching . . ."). In view of Romans 16:17, 18, the Roman Catholic Church is to be avoided (Vol. XII, Col. 899), as every type of persistent errorist, even within the "Lutheran" fold (Vol. X, Col. 1542-1543; Vol. XIV, Col. 1859-1860; Vol. XII,

Col. 411; Vol. XVII, Col. 1180: "A teacher who keeps silence over against errors . . . is . . . a servant of the belly . . .").

A Forgotten Assurance

After the Praesidium of the Missouri Synod had reached an Agreement with the signers of "A Statement," the President sent a letter to the clergy of Synod, January 18, 1947, in which we read: "We were assured . . . There will no longer be any propaganda for 'A Statement' . . ."

Would that this were so!

A. V. K.

● By Their Reviews

Ye Shall Know Them!

Augsburg Publishing House, the official concern of the so-called (Norwegian Merger) "Evangelical Lutheran Church" is lavish in its commendation of its own publication, *Exploring God's Word*, by Jacob Tanner, reviewed by us in this issue of the *Confessional Lutheran*. In a review of it by Ernest B. Steen, Th. D., in its "Book News Letter" Number 116 (October, 1950) Augsburg Publishing House does not seem able to find words enough to heap upon it the highest praise. Here are some of the things which are there said: "A book which climaxes all his other treatments of the general subject of fundamental Bible teachings." "The richest fruitage on the general subject of Bible teachings which Dr. Tanner has produced." "A 'must' for every pastor's library." "A book which ought to be read by the laity of the Church. A resurgence of such readings by our lay people would soon produce a laity that would know and believe the whole counsel of God. This book has been written for the day in which we live in order that a bewildered and questioning generation might be helped to build solidly on the eternal truth of God's whole revelation."

The *Lutheran Standard*, official organ of the American Lutheran Church, in a review of the same book, by C. E. Lindner, says the following: "There are many adult members in all our churches who could use this guide to excellent advantage either in personal or group study. Senior Luther leaguers will find this a stimulating study guide. Pastors will find this an invaluable reference book in their adult instruction classes. All persons who are called upon to teach in the schools

of the local church will find this book an excellent help in reviewing, clarifying, and still further establishing themselves in the fundamental faith of the Church whose charges they are to teach." (December 16, 1950, p. 14.)

It may not seem surprising to see such lavish praise heaped upon this publication with all of its errors in the American Lutheran Church and in the American Lutheran Conference. For, both of these have long ago been conditioned and hardened to that sort of thing. All true-blooded Missourians, however, wherever such may still be found, should pause and take note of the enthusiastic and unrestricted endorsement given the teachings of this book in that liberal organ within Missouri itself, — the *American Lutheran*. We shall here reproduce in its entirety the review of the book which appeared in the December, 1950, issue of the *American Lutheran* (p. 19), over the initials "F. H. L.":

"The author is professor of Bible at Waldorf, Forest City, Iowa, and has a long list of books to his credit. This one is well bound and printed on excellent paper. It is a study guide prepared for the course in Bible Teachings given to the Senior class. It commends itself for the truly Lutheran method of presenting the material for class discussion. The Bible passages are presented first with brief and suggestive notes in explanation following. One has the conviction that the teachings are drawn from the Bible. The author does not present a cooked-and-dried conclusion followed by passages of Scripture to bolster his conclusion. The volume makes a good text for instruction preparatory to membership and for general Bible classes."

Should not such facts as confront us here open the eyes of sincere members of our church to the lengths to which the spirit of concession and compromise has gone in the current unionistic movement in our midst, — not to mention the policy of Missouri's Presidium, which has been to take persons guilty of it under its protecting wing over against defenders of the eternal truth of God's Word?

How far should members of the Missouri Synod be expected to permit liberalism in its own midst to go in its unrestricted endorsement of publications containing denial of such Scriptural doctrines as Verbal Inspira-

tion, Election and Conversion, and others articulating the great basic principles of Scripture alone! and Grace alone! There is no excuse for doubt or uncertainty about the issue confronting us here. Liberalism is having its day in our midst. Its adherents are diligently boring from within in our church. *By their reviews ye shall know them!*

P. H. B.

● Review of Publications

Exploring God's Word. A Study Guide to Bible Teachings. By Jacob Tanner. Augsburg Publishing House, Minneapolis, Minnesota. 168 pages, 5½x8½. \$1.50..

Dr. Jacob Tanner has taught at Concordia College, Moorhead, Minnesota, and Luther Seminary, St. Paul (Systematic Theology and Christian Education), and is now professor of Bible at Waldorf College, Forest City, Iowa, — all institutions of the so-called (Norwegian Merger) "Evangelical Lutheran Church" within the American Lutheran Conference. He has been editor of the official paper, *Lutheraneren*, and is editor-in-chief of the New Graded Sunday School material of his church. He is author of more than ten volumes, among them *Ten Studies in the Creed*, published by the ELC's Board of Parish Education, and reviewed in the November, 1950, issue of the *Confessional Lutheran*. The present publication, similar in scope to the latter work, is meant to offer material for direct Bible study on the college level, although "other groups may also find the material helpful." It sets out to study what the Bible teaches about God, God's Word, and other Christian doctrines.

It pains us deeply that we cannot recommend this book, but must warn against it as an example of what is being taught and tolerated in the way of false teaching in the "Evangelical Lutheran Church" today. Error is so abundant in this book that we must limit ourselves to pointing out only some of the most flagrant examples of it.

The first chapter of Dr. Tanner's book deals with God, His self-revelation, and the character of the latter. Dr. Tanner teaches that God has revealed Himself 1) in nature, 2) in man's conscience, 3) through Jesus Christ; and that this self-revelation of God is historic, progressive, and unto salvation. The Christian reader is shocked by the fact that Dr. Tanner does not teach that God has

revealed Himself in Holy Scripture. All that the author does teach concerning this matter is that "the record of" God's self-revelation "is found in" the Bible. (P. 4.)

Chapter 2 deals with the Bible. Here we find the following false teaching: "Much of the material the authors used was not original . . . the use of traditions we find in II Tim. 3, 8 and Jude 9. . . . The first eleven chapters of Genesis may be termed crystallized tradition." "Since God's self-revelation in the Old Testament was incomplete, the truth was limited. So were the means of salvation and the work of the Holy Spirit. The books of the Old Testament were products of this limited revelation. They are therefore just as limited as the revelation they record. . . . The inferior morality of the Old Testament people was a result of this limited revelation. . . . The so-called imprecatory Psalms offer prayers that no Christian could pray." (P. 5-7.) To which we can only say: What blasphemy!

"At this point," the author goes on to say, "we should answer the question, What do we mean when we say that the Bible is God's Word? We do not mean that God has spoken every word of the Bible." That modernistic deniers of the plenary and verbal inspiration of Holy Scripture nevertheless do assert that the Bible is — in some sense or another even in its "entirety" — the Word of God is shown by the following statement of the author: "The whole content of the Bible is God's message to man. That is what we mean when we say the Bible is God's Word." (P. 7.) By such "good words" modernistic Lutherans deceive the hearts of the simple even while causing division and offense contrary to the doctrine which we have learned and thus serving their own Ego rather than our Lord Jesus Christ. (Rom. 16, 17f.) "Inspiration" is defined (as personal rather than as verbal and real) by the author, as follows: "Inspiration is that work of the Holy Spirit which enables men correctly to understand and to convey to others the knowledge acquired by revelation or investigation." According to the author, not Scripture itself, not its very words were inspired, as taught in II Tim. 3, 16; but only its "authors," which term he employs of the men who penned Scripture, rather than reserving it for the Holy Ghost. The process of "inspiration" which he teaches is described further in the following words: "The Holy Spirit enabled the authors to select the right material for their purpose and out of their vocabulary to choose the words that cor-

rectly conveyed the meaning." (P. 8.) All of which, we may pause to say, invites comparison with the teaching of the unionistic "Common Confession" on the same subject, which was drawn up by an ALC-Missouri committee, rejected at the 1950 convention in Milwaukee by delegates who are remaining faithful to the historic Scriptural teaching of Verbal Inspiration (as documented in Missouri's *Brief Statement*, among other things) and which will continue to be rejected by all such faithful Missourians.

Coming back to what the author has to say about the work of the Holy Spirit and the means of salvation in the Old Testament, the author says on p. 78: "Another common mistake is to identify the unpardonable sin with the hardening of the heart against the truth. Pharaoh hardened his heart till he was beyond saving, but he did not blaspheme against the Holy Spirit, for the simple reason that 'the Spirit was not yet,' to quote the apostle (John 7, 39). This sin is not mentioned in the Old Testament and could not have been committed then." Similarly, the author says of the Pharisees of Christ's day: "The Pharisees had not yet blasphemed against the Spirit, for 'the Spirit was not yet'." (P. 78f.) We do not intend to write a refutation of such patent error, which should be at once obvious to any discerning Bible student. However, we cannot help taking time and space just to point to Stephen's words in Acts 7, 51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." And as for John 7, 39, it is quite elementary to know that this passage refers to the special, visible outpouring of the Holy Ghost in his extraordinary gifts to the early Church which began on Pentecost Day. We may add that Acts 19 relates merely that St. Paul "*laid his hands upon*" the disciples of John whom he found at Ephesus in the absence of Apostles and that these men then manifested such special gifts of the Spirit as to speak with tongues and to prophesy, v. 6f.; not that he rebaptized them, as the author contends (p. 147). Acts 19, 5 is to be read as a continuation of what is recounted by St. Paul in v. 4 (note the connections in the Greek in vv. 4-5: *men-de: "indeed" — "but"*) and in the light of the preceding context, Ch. 18, 24ff. John baptized in the name of the still *coming* Christ. Like the twelve "disciples" whom Paul found at Ephesus, Apollos himself, who had an excellent knowledge of the Old Testament Scrip-

tures, knew only this baptism of John in the name of the Christ still to come, until Aquila and Priscilla instructed him more perfectly in the doctrine of Jesus of Nazareth in whom Christ *had* since come. And so also, when Apollos at this point left Ephesus for Achaia, St. Paul, finding these disciples, showed them that this Jesus is the Christ into whose name John had baptized his disciples and into whose name they had therefore been baptized; and with the laying on of hands he imparted to them those special gifts which caused them to speak with tongues and to prophesy. The baptism of John, which was not merely of men, but from heaven (Mt. 21, 25; Lk. 7, 30) offers no real difficulty to anyone who but reads carefully what Scripture says about it. It dare in any case not be made the jumping-off place for false teaching of various sorts.

The author teaches a false doctrine of conversion. Aside from what he falsely teaches about "prevenient grace," he answers the question, Why is it that some people listen to the call of the Holy Spirit and turn to God and are saved?, as follows: "The explanation of this mystery is bound up in man's personality. Personality means self-determination, and it is in this privilege of self-determination that the mystery lies." (P. 121.) According to Scripture, the only kind of self-determination a man has or can have before his conversion is a determination by which he destroys himself; that is the nature of his "personality." When a man has been made willing to be converted, which can be accomplished only by divine grace through the Gospel, he has been converted.

Contrary to what every faithful Lutheran confesses with the great Reformer in the third article of the Creed, the author teaches that the Holy Spirit calls men through the Law and the Gospel. (P. 121.) Concerning the kingdom of Christ, the author teaches: "During the events preceding the final judgment He will lead his people to victory and will through the judgment establish His rule over the whole earth," p. 109. (Cp. also p. 57.) The length of the Creation Days is left an open question, and room is left for a theistic evolutionary theory, it being only insisted that "the theory is distinctly limited in its application." (Pp. 50-53.)

Statements such as that "the whole Bible presents God as a person" (p. 9) will in charity be passed over as mere crudities and slips.

The fact that there is also much that is good in this book beside the deadly poison that it offers cannot modify or change the general evaluation we have placed upon it. Indeed, such a fact makes it, and other publications like it, all the more dangerous.

It is our sincere wish that all Lutherans might be united in their confession of faith. To the realization of that end, under God, we shall continue to bend every possible effort. And toward the realization of that goal we shall necessarily have to reject and warn against error wherever we may find it publicized under the Lutheran name, as it is in this book. Faithful Lutherans who want to study modernism and the inroads which it has made in churches parading under the Lutheran name, so that they may take due warning against it will find this book helpful in that direction.

P. H. B.

Christ the Great Unknown. By Her Royal Highness Princess Wilhelmina of the Netherlands. 32 pages, 4x6½; paper covers. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 25 cents.

This little brochure, containing a message to the World Convention by the retired Queen of the Netherlands, addressed to it through the Central Committee of the World Council of Churches meeting in Toronto, exhibits the spirit which pervades this unionistic fellowship.

In rather inarticulate yet enthusiastic language the brochure proclaims that "we are on the eve of a new future!"; that Christ, "the Builder, is laying the foundation of a new world order." On the basis of such a premise its concluding appeal is directed to men made new by Christ to "close the ranks," and to Men and Nations to "be ready to help build this new world order," p. 30.

Union of Churches is urged on the premise that they, "notwithstanding their dissension and variety, are one in the Lord of the Universal Church," p. 24. This is a doctrine which we must reject. Far from believing that all "Christian" Churches are one in the Lord of the Universal Church, we rather hold only that there are believers in such Churches, and that *these believers*, though mingled with sectarians, schismatics, and veritable heretics, constitute the Universal Church. As for such Churches themselves, it is the will of our Lord that we cultivate fellowship with all who profess the whole

truth (since we cannot look into the heart) and mark and avoid those who cause divisions and offenses contrary to the doctrine which we have learned; Mt. 28, 20; I Cor. 1, 10; Rom. 16, 17.

The theology contained in this brochure is distinctly of a Reformed type. Thus we read on p. 13f.: "Everyone who as a *human being* has wrestled with and overcome suffering, will come to self-conquest by self-sacrifice, and in that way builds the only road that leads to Christ, and through Him to God the Father." And again, on p. 13: "Once united to Him in love, means united to Him *forever*." (Emphasis in the brochure itself in both cases.)

P. H. B.

● What Our Readers Say

The *Confessional Lutheran*, fully in accord with God's Word and our Catechism, as we have learned it in our Lutheran Church — Missouri Synod, in years gone by, is a weapon from God for us in these last and perilous days against the onslaughts of the devil to lull our church into unionism. Thank God for such an able defense of the Truth, and may His grace be with all to remain steadfast." — Colorado.

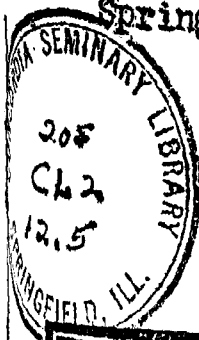
"I will admit that according to the letter of Lutheran documents you are often (but not always) more right and more honest than the semi-liberal or completely liberal men in Synod." — A Signer of the "Statement" of the 44 who has left the Lutheran Church.

"The enclosed check is to cover my subscription to the *Confessional Lutheran*, the finest periodical printed today. I would not be without it, and my personal prayer goes with you as you fight the good fight of faith." — Pastor, Michigan.

**THE "COMMON CONFESSION"
MUST BE REPUDIATED
THE "LUTHERAN WITNESS" MUST
BE RESTORED AS THE VOICE OF
THE MISSOURI SYNOD
THE ERRORS OF SIGNERS OF
THE "STATEMENT" OF THE "44"
MUST BE REJECTED
EVANGELICAL DISCIPLINE MUST
PREVAIL WITHIN THE MISSOURI SYNOD**

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

VOLUME XII

May, 1951

NUMBER 5

IN THIS ISSUE: A True Pastor — "Lutheran Loyalty" — Memorial Wreath Cards — Support the Work of the C. L. P. B. — Can the Duty of Rejecting Error be Discharged in an Impersonal Manner? — Public Sin Must Be Rebuked Publicly, A Scriptural Principle — Public Sin Must Be Rebuked Publicly, A Principle Held by Our Church — Review of Publications.

● A True Pastor

"A pastor must not only lead his sheep out to pasture, showing them how to be true Christians. He must beside this also prevent the wolves from attacking the sheep and leading them astray by false teaching and the introduction of error, since the devil never ceases his activities. One finds many folks nowadays who will endure the preaching of the Gospel, as long as one will only not warn against wolves and preach against prelates. But even if I preach rightly and give the sheep good pasture and teach them

well, they have not yet been sufficiently watched over and secured against the wolves' coming and carrying them off again. Or, what kind of building is it, if I lay up stones and stand by as someone else again tears them down? A wolf can well endure it if sheep are well pastured; he likes them all the more for their being well fed. But he cannot stand the unfriendly barking of dogs."

Luther. (Motto of *Lehre und Wehre*, official theological monthly of Missouri Synod.)

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Editor.....Rev. Paul H. Burgdorf
Assistant Editor.....Rev. J. Buenger
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Contributing Editors.....Rev. A. V. Kuster, B. D.
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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South Chicago Avenue, Freeport, Illinois.

❶ "Lutheran Loyalty"

A hearty welcome to the new periodical appearing hopefully on the Lutheran scene under the above name! A line printed under this caption describes it as "A lay-supported and edited magazine within The Lutheran Church—Missouri Synod." There is not only room for such a magazine as this; there has been a definite vacancy which this magazine, judging from its first issue, is competent to fill.

In these brief words of welcome no full review of the first issue of our valued comrade-in-arms for the full truth of the Word will be expected. We only hope that our hearty recognition of the new magazine in the columns of the *Confessional Lutheran* will not lead to any extension of such un-

just prejudice as has been directed against our own periodical in some quarters to the newcomer, issued as it is under entirely different auspices, though with the same spirit of humble submission to the written Word of God and the Scriptural standards of the Lutheran Church. On the other hand, these words of welcome should not be construed as an anticipatory approbation of every position which may now or in the future be expressed in the columns of our esteemed contemporary. So much the present writer feels justified in saying: The first issue offers good ground for confidence in the men who bring forth the idea, confidence that they are well-informed, that they are conscientious, and that they are on the right track; it also demonstrates that there is a place and a need for this periodical, that it neither supplants nor duplicates any existing channel for the expression of the Scripturally conservative position, such as our own magazine.

This *Lutheran Loyalty* is heavy artillery. The first glance at its external appearance shows it to be a considerably larger periodical than our *Confessional Lutheran*. A careful reading of its contents, — and it requires careful reading, — it is by no means light literature, — evidences its command over a fund of exact information, much of it obtained by first-hand research, its scrupulous fairness, its humble submission to God's Word, and its loyalty to the historic position of the Missouri Synod. The Statement of Purpose: "We intend to be thoroughly Christian in our approach to controversial problems, but we are convinced that nothing is to be gained by avoiding controversial matters," is maintained throughout. As our C. L. P. B. has frankly aimed to supply an antidote to the unwholesome influence of the A. L. P. B., so this L. L., with its lay sponsorship and lay appeal, will undoubtedly furnish a corrective to the harmful effects which the liberal leadership of the L. L. L. has been exerting upon a large sector of our lay membership. While there is certainly no such divergence of interest between the clergy and the laity, — especially in matters of Christian doctrine, where all sincere and simple-minded Bible Christians should think, speak, and act as one, — as would justify the limitation of our C. L. to addressing a clerical audience, or deprive the L. L. of its interest and value to pastors, — we are in need both of the theological reply to attacks upon Bible truth which are couched in theological verbiage, and also of the keen insight of the observer

who reports the A.L.C. Convention to the readers of this issue of *Lutheran Loyalty* and points out with unerring skill and in simple language the significance of what took place there.

The present writer will never give up the position expressed in the slogan on the last page of our C. L.: "The 'Common Confession' Must Be Repudiated." It appears to be the present position of the L. L. that the "Common Confession" must be amended, for the editor states that it is his intention to put forth every effort "to expand and clarify the 'Common Confession' so that objections within our Synodical Conference circles and our own Synod are dealt with honestly and objectively."

While the present writer holds such procedure to be very difficult in view of Synod's resolution that "additional statements, originating in the same manner as the present 'Common Confession,' may be submitted to future conventions of our Synod and the American Lutheran Church for adoption" (*Proceedings*, 1950, p. 585-586), it is evident that the end-result of either procedure if carried through is bound to be the same. If the Doctrinal Unity Committee of our Synod could be persuaded to offer amendments to the present "Common Confession" which in clear and definite language would present the full truth on every point against which objections are being raised within our fellowship, and would anti-thetically exclude the false doctrines taught in the A.L.C., and would insist on accepting nothing less than that, the result in any case would be a repudiation of the "Common Confession" as it reads today.

If the A. L. C. Fellowship Commission or the A.L.C. itself would refuse to adopt these many necessary changes and amendments, it ought then surely to be clear to everyone that the agreement in doctrine between the two synods of which the Milwaukee resolutions speak is far from being a reality. Synod then, if truly orthodox, would have to repudiate the "Common Confession," even as it declined the "Chicago Theses" in 1929. That liberal-minded men in our own Synod are already fearful that the "Common Confession" may in this manner be repudiated and become "another stillborn doctrinal agreement" is clearly expressed in the opening editorial of the February 1951 issue of the "American Lutheran" magazine.

If, on the other hand, by God's grace both the A. L. C. Fellowship Commission and the A.L.C. itself were wholeheartedly to adopt all

such necessary changes and amendments as are referred to above, that would indeed be ample reason for thanksgiving to God, for such action would constitute a repudiation of the "Common Confession" as adopted at Milwaukee and at Columbus, Ohio. A church-body which would heartily adopt such a completely changed and amended "Common Confession" would be willing also unequivocally to accept our *Brief Statement* of 1932.

That the writer of the *Lutheran Loyalty* would be satisfied with nothing less than a document of agreement which thetically and antithetically does exactly what our *Brief Statement* does on all points in controversy between the A.L.C. and Missouri becomes apparent from his declaration: "We stand firmly opposed to any attempts at Lutheran Union which are based on anything less than acceptance of *Verbal Inspiration*, a doctrine clearly taught by the Bible, the rock on which we base our faith." Here we both stand. Thank God for *Lutheran Loyalty*!

W. H. M.

(EDITORIAL NOTE: The distribution of *Lutheran Loyalty* "is to be financed entirely by voluntary contributions and subscriptions from interested lay-members of the Lutheran Church—Missouri Synod. Copies will appear quarterly." The mailing list includes all clergymen and male teachers of the Missouri Synod as well as several thousand lay members. This mailing list will be expanded as rapidly as additional names are submitted and finances permit. Additional names from any source within the Missouri Synod are welcomed. Financial support will be genuinely appreciated and acknowledged. All communications are to be addressed to: Lutheran Loyalty Editorial Board, P. O. Box 2566 WA, Milwaukee 14, Wis.—P. H. B.)

C. L. P. B. Memorial Wreath Cards Available

We invite our readers to make use of the new Memorial Wreath Folders that have been prepared by the Confessional Lutheran Publicity Bureau. These four-page folders are of beautiful design with comforting words of Scripture for the bereaved. Please order as many as you think you may have occasion to use during the remaining months of this year. The folders will be furnished gratis in any amount that can be conveniently used. For your supply please send a post card with your name, address, and number of cards desired to: Memorial Wreath Folders, Box 41, La Crosse, Indiana.

SUPPORT THE WORK OF THE C. L. P. B.

The production costs of the **Confessional Lutheran**, like everything else, have gradually increased during the past months. It has been found necessary to increase the subscription rate of our periodical to **two dollars** per year.

In this connection we wish to call the attention of our readers to the various ways in which they can assist the propagation of the truth of God's Word (to which we are dedicated) financially: can assist the propagation of the truth of God's Word (to which we are dedicated) financially:

1. We invite you to join the **Confessional Lutheran Publicity Bureau**. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. (Each type of membership includes a subscription to the **Confessional Lutheran**.) In these inflationary times we want to stress, especially, the larger assistance of **Contributing** and **Sustaining Memberships**.

2. We urge you to speak to your Men's Clubs, Ladies' Societies and other organizations as well as to individuals in our congregations about sending

donations in money to the **Confessional Lutheran Publicity Bureau**.

In connection with this appeal we should like to repeat the C.L.P.B. Statement of Purpose as stated in our constitution:

"To promote a more general knowledge, and a better understanding, of existing doctrinal differences among Lutherans, with a view toward their proper removal, in accordance with the principles laid down by the Lutheran Formula of Concord, and thus to promote true unity of faith.

"This is to be accomplished by:

1. "A simple statement of the exact points of controversy;
2. "A clear exposition of the pure doctrine, faith and confession;
3. "An uncompromising rejection of contrary false teachings."

All receipts, including checks and money orders, will be duly acknowledged. Please send your membership fee or donation to **Rev. Carl G. Kruse, 233 N. Washington St., Genoa, Illinois.**

❶ Can the Duty of Rejecting Error Be Discharged in an Impersonal Manner?

The Milwaukee Convention on June 27, 1950, adopted two resolutions with reference to a protest against the candidacy of Dr. E. J. Friedrich for the office of Vice-President of Synod. The protest was made publicly on the floor of the Convention on June 22 by a pastor of Synod, Dr. Friedrich was mentioned by name, and reasons were stated for protesting his candidacy. (See *Confessional Lutheran*, January, 1951.)

One of these resolutions contains the statement: "Personal attacks upon brethren, members of the same church body, either by a publicly spoken word or by the publicly printed word, represent a sinful course of ac-

tion and must be discontinued." (*Proceedings*, Page 662, Resolution 2, Point 4.)

We should certainly expect a reference to Scripture at this place in the resolution to prove the stated proposition. On which chapter and verse of God's Word did the special committee that presented these resolutions before the Milwaukee Convention think to base its statement that "personal attacks against brethren, members of the same church body . . . represent a sinful course of action"? We should expect also that the Convention would have enquired as to the Scripturalness of the committee's thesis before adopting it as a judgment of what represents sin against the holy Law of God. But an examination of the resolution in the *Proceedings* reveals that no reference to Scripture was adduced in support of this statement. Is it not "legalism" of the worst

brand when a synod presumes to pronounce judgment as to what constitutes sin without using God's Word as the norm for affirmation?

What Did the Milwaukee Convention Say?

The expression "personal attacks" in the resolution itself already suggests a sinful action since the word "attack," when it is used as it is of a spoken or printed statement, has the evil connotation of action with intent to harm. Indeed, such an "attack" on any person, whether he be a member of the same or another church body or of no church body, represents a sinful course of action. Dr. Martin Luther in his explanation of the Eighth Commandment emphasizes evil intent when he uses the word "falsely" to connote the thought of intended injury rising out of a deceitful heart. (For a discussion of Luther's explanation of the Eighth Commandment see *Entwuerfe zu Katechesen*, Dr. Geo. Mezger, page 61f.) It should be readily recognized from the Eighth Commandment that casting suspicion or reflection on the character or on the private life of a person with the intention of harming him is sin. It is also sinful under the Eighth Commandment to impugn motives and to judge the heart of our fellowman. (Luke 6:37.) This the Milwaukee Convention itself did in this very resolution when it condemned the protest against Dr. Friedrich as an "attack" of the kind under discussion, since that word according to its use connotes an action with evil intentions.

In condemning "personal attacks" as sinful because of the protest against Dr. Friedrich, the Milwaukee Convention was trying to say: It is wrong to rebuke publicly a person who teaches error if he happens to be a member of the same church body. In other words, the Convention attempted to establish a rule that one must reject error in an impersonal manner. Is this possible according to what Holy Scripture teaches concerning the rejection of error?

Scripture and Personal Rebuke

Dr. C. F. W. Walther on the basis of Scripture and with references to Scripture passages declares: "As often as we find them" (the prophets and apostles) "and the Lord Himself occupied with doctrine, we observe them also connecting with it the defense, and that not only with respect to gross error (1 Cor. 15, 12ff.), but also that of a finer sort (Gal. 5, 9), and not only in a friendly way (Gal. 4, 10-12), but also in a very earnest

and vehement manner (Gal. 1, 8, 9; Phil. 3, 2), *not only with reference to the matter, but also with reference to the persons, namely not only with reference to the false doctrine, but also with reference to the false teachers, and that without or with the mentioning of their names, the names of their sect as well as their person* (1 John 4, 1; Gal. 5, 10; Matt. 16, 6; Rev. 2, 15; 2 Tim. 2, 17. *Nominalenchenus!*). (Pastorale, page 82. Our emphasis.)

Rejection of Error Must Be Wholly Personal

Dr. F. Pieper demonstrates on the basis of Scripture that the rejection of error cannot be an impersonal matter in every sense of the word. "Confession of truth and rejection of error must in a certain respect be wholly of a personal character.

"I say, in a certain respect.

"It must, of course, remain a fact, that one accepts the truth not for the sake of any person who confesses it, but for truth's own sake. It must likewise remain true that one rejects error for its own sake, and not for the sake of any person who may happen to proclaim such error and whom we may dislike. Thus one must remain purely objective in this respect.

"In another respect, however, one must, on the other hand, be wholly personal.

"How is this?

"This happens to be the case because we do not encounter error in the abstract, but in concrete form, in connection with *certain persons*. Error has its apostles, and truth has its apostles. And so then, one can disavow error in this world in no other way than by simultaneously disavowing those who proclaim error, those who teach error. And one can confess truth in no other way than by espousing, at the same time, those persons who proclaim the truth.

"Look at the Scriptures.

"When the Apostle Paul wants to keep Christians from fellowship with error, then he inculcates upon them to separate themselves from such *persons* as proclaim error. For, thus he writes to the Romans: 'Now, I beseech you brethren, mark them (i. e., *certain persons*) which cause divisions and offenses contrary to the doctrine which ye have learned.' And St. John writes: 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed' (bids such particular persons God speed), 'is partaker of his evil deeds,' that is, of his evil cause, of error.

"A position in which one would indeed reject error, but fellowship with *disseminators* of error, — such a position does not exist. Error is accepted, and it is rejected, in connection with such persons as identify themselves with error." (Dr. F. Pieper, *Lectures on the Church*, 1890-1891, II, pages 95-97. From a translation by P. H. B. in the *Confessional Lutheran*, May, 1941, page 58. Emphases by Dr. Pieper.)

These words of the two of the foremost teachers of our Synod, Dr. Walther and Dr. Pieper, give the *Scriptural* answer to the question, Can the duty of rejecting error be discharged in an impersonal manner? And, the *Scriptural* answer is that this is impossible.

PAUL G. KOCH.

Public Sin Must Be Rebuked Publicly, A Scriptural Principle

The statement of the special resolution of the Milwaukee Convention in its relation to the protest against the candidacy of Dr. Friedrich and the resolution's reference to "articles which have appeared in various publications" (See Points 1 and 2 of Resolution 2) brand the rebuke of errorists in one's church body either by a publicly spoken word or by the publicly printed word as a personal attack and as a sinful course of action that must be discontinued. Let us scrutinize this judgment under the light of Holy Scripture.

Personal Rebuke Enjoined by Holy Scripture

First of all, let it be recognized that he who believes false doctrine, teaches error, defends error or errorists, or he whose practice is not in harmony with God's Word is guilty of sin. He sins not only against the many Scripture passages which warn against error but against the First, Second, and Third Commandments of God's holy Law. (See *The Abiding Word*, Vol. II, page 502.)

God, in His Word, enjoins us to rebuke our brother when we know that he has committed a soul-destroying sin. He says in Lev. 19:17, "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." God's purpose in telling us to rebuke our neighbor who sins is revealed in the words, "Thou shalt . . . not suffer sin upon him." His purpose is also expressed in Matt. 18:15, "If he shall hear thee, thou hast gained thy brother." God's gracious and loving purpose in commanding us to admonish our

neighbor is that he may be delivered from his sin and that he may be regained. Therefore, it is God's love for the individual who sins, His merciful solicitude for his soul's salvation, that manifests itself in those passages of Scripture that enjoin us to admonish our neighbor.

Now, when God tells us to rebuke our neighbor and not suffer sin upon him, He lays upon *our* heart and assigns to *our* love the duty of admonishing him so that his soul may be saved from death. (See Jas. 5:19, 20.) Thus He includes also this duty, incumbent upon our love, in the summary command, "Thou shalt love thy neighbor as thyself."

When Public Rebuke is in Place — Scriptural Precept

God has prescribed in Matthew 18 the general procedure that we should follow in admonishing a brother who has sinned. If his sin is known to us, but not known publicly, we are to heed Matt. 18:15, "Go and tell him his fault between thee and him alone." If, however, his sin is known publicly, then it is obviously the duty of all the brethren of the brother to admonish him. Does this mean that each member of the congregation must separately observe the first steps of Matt. 18, go to him individually, and admonish him privately, and, if unsuccessful, take with him one or two witnesses before the congregation can admonish him as a group? No, the sin has already been told "unto the church" because of the public nature of the sin. He *may* be admonished privately, and love may demand that on the part of certain individuals (his relatives, his associates, his pastor), but *it is the duty of all the brethren* (the congregation) *to admonish him*. Besides, the offense (a death trap) of a public sin would not be removed if the transgressor would declare his repentance only privately. His repentance must be made public in order to remove the offense caused by his public sin. (On offense see Mark 9:42; Luke 17:1, 2; 1 Cor. 10:32.)

God has laid down a principle in His Word that is to guide us in our admonition in the case of a public sin. This principle is enunciated in 1 Tim. 5:20, where St. Paul speaks of procedure in the event that elders are proved to be living in sin, "Them that sin rebuke before all, that others also may fear." The salutary purpose of such public rebuke for the "others" is the same as was expressed in the Mosaic law in God's directives concern-

ing the public punishment of evildoers. For example, we read in Deut. 19:20, "And those which remain shall hear and fear, and shall henceforth commit no more any such evil among you." (See also Deut. 13:11; 17:13; 21:21.) That the public rebuke of public sin is a general principle may be seen from its application in the New Testament by Christ and the Apostles. What we wish to point out before we bring these examples is that *in this principle there is added to God's love for the sinner His loving solicitude for others who may be given occasion to sin by the evil example of the transgressor* — "that others also may fear." Our purpose or motive in rebuking public sin publicly is in accord with God's loving purpose if we do it to gain the sinner and to warn our brethren against falling into the same sin.

Biblical Example

Our Lord repeatedly made application of the principle that public sin should be rebuked publicly in His dealings with the Scribes and Pharisees. It seems unnecessary to cite examples here because there are many instances that will come to mind of His public denunciation of their man-made doctrines and of their hypocrisy. But, it should be pointed out that the Scribes and Pharisees whom He rebuked publicly were members of the visible Jewish church, members of the same church body as Jesus and His disciples. Furthermore, the Son of God, by the preservation of His inspired Word, has caused His words of rebuke to be made public even down to our time by means of the publicly printed word. (Read the "woes" of Matt. 23. Note that Jesus here spoke to the multitude and His disciples. Note further that He expressly identified the Scribes and Pharisees, and that He plainly stated why He was pronouncing His "woes" upon them.)

Our blameless Savior also rebuked individual disciples before others when they were blameworthy. One of His sharpest rebukes was directed at Simon Peter for deprecating His impending suffering, rejection, and death. We read in Mark 8:33, "But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." (Compare Matt. 16:23, "Thou art an offence unto me.") In Matt. 26:52 we read of another instance in which Peter received a public rebuke, "Then said Jesus unto him, Put up again thy sword into his place; for all

they that take the sword shall perish with the sword." In Mark 10:35-45 we are told about the foolish request of James and John. The words of Jesus' rebuke in part were, "Ye know not what ye ask." Other examples of such public rebuke are recorded in Matt. 26:6-13; Luke 9:51-56; and John 20:27.

The Apostles also followed the principle of 1 Tim. 5:20. In his Pentecost sermon, Peter accused the Jerusalem Jews publicly before his audience of devout Jews "out of every nation under heaven" (Acts 2:5ff.) when he declared that they had by wicked hands crucified and slain Jesus, the Christ. In Acts 15 we read about "certain of the sect of the Pharisees, *which believed*" (v. 5), who came to Antioch and said that it was necessary for the Gentiles to observe the ceremonial law. In the same chapter (verses 23-29), we read a letter that was sent by the Jerusalem church, the elders, and the apostles, after careful deliberation, to these Gentiles. This letter warns the Gentiles that those who are demanding that they keep the ceremonial law are false teachers. Please note that the warning against specific errorists in this letter was a public rebuke of those errorists in writing.

The most notable example recorded of the public rebuke of a public sin in the early church is narrated in Gal. 2:11ff. The rebuke was occasioned by the inconsistent conduct of Peter at Antioch. He had previously eaten with the Gentiles food that was not kosher; but, when certain Jews came down from Jerusalem, he separated himself from the Gentiles "fearing them which were of the circumcision." Others present were guilty also because they had aided in perpetrating the pretence that Peter had all along kept himself separate at meat from the Gentile Christians. In writing of this incident, Paul reveals the unsparing severity that characterized his rebuke of Peter. He writes, "I withstood *him* to the face, because *he* was to be blamed." Please note that Paul not only censured the conduct of Peter but opposed Peter himself for being guilty of such conduct, "I withstood him to the face, because he was to be blamed" (R. S. V. "because he stood condemned"). Paul administered his sharp rebuke publicly, "When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter *before them all* . . ." Dr. R. C. H. Lenski, in his *Interpretation of Galatians* writes (page 99): "He rebuked Peter, the one who was chiefly guilty, 'in the presence of all.' Should he not have gone to Peter

privately? We have found that men who have committed some grave error are very particular not to have those who rebuke them commit the least error in the place and in the manner of the rebuke otherwise they become the guilty ones and the errorists the persecuted martyrs. Well, Paul gave Peter a public rebuke, public not as a deserved punishment for him but so that all might hear it for their own good." What Paul did in the case of Peter's public sin certainly agrees with the principle that he sets forth in 1 Tim. 5:20, "Them that sin rebuke before all that others also may fear."

Necessity of Identification

In these examples that we have cited from Scripture, we note the positive identification of the persons who had sinned. This is in accord also with God's law of love: 1. Not to identify the guilty in an unmistakable manner is a grave injustice against the innocent who otherwise might be regarded with suspicion. 2. The perversity of sinful nature causes a man to think of others instead of himself unless the Law is directed at him in such a manner that he cannot escape the realization that he is the guilty one. (Compare the case of David who did not apply Nathan's parable to himself until Nathan said, "Thou art the man.") 3. To merely throw charges about upon the air serves no salutary purpose because the brethren are not warned whom to "beware of" or whose sin is to be avoided.

Furthermore, God's Word says in Rom. 16:17, "Mark them (persons) which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them (persons.)" In other words, "Look out for those *persons* who teach or live otherwise than God's Word teaches and avoid them." (Please compare the quotation from Dr. Pieper in the preceeding article.) It is *people* we are commanded to look out for and to avoid. This necessitates the identification of the particular persons and sects. The most unmistakable identification is to name the transgressors. For such identification we have Scriptural precedent: Jesus named the Scribes and Pharisees; Paul, in 2 Tim. 2:17, named Hymenaeus and Philetus; John, in 3 John 9, named Diotrephes; the enthroned Christ in His letter to the churches (Rev. 2) followed a similar procedure.

We have scrutinized the statement of the special resolution of the Milwaukee Convention with reference to the public rebuke of

brethren, members of the same church body, under the lamp of God's Word. The statement of the resolution, according to its intent of condemning the public rebuke of errorists in our church body, condemns what was done not only by the blessed Apostles, but by the Son of God, our Holy Savior, Himself.

PAUL G. KOCH.

● Public Sin Must Be Rebuked Publicly, A Principle Held By Our Church

The Milwaukee Convention, in adopting a resolution that contains a statement which condemns the public rebuke of public sin, not only spoke contrary to a Scriptural principle, but renounced a principle that has always been held as a principle of Scripture by our Church. This we may clearly see from the following excerpts from the literature of our Synod.

The first statement we offer as proof that our Church teaches that public sin must be rebuked publicly is quoted from the *Large Catechism*, one of the Confessions of our Church. Let us remember that all our pastors, including our synodical officials, have pledged themselves to this Confession because it is in conformity with the Word of God. The quotation states in part what our Church teaches concerning the Eighth Commandment. These words were written by the God-given Reformer and great teacher of our Church, Dr. Martin Luther.

What Dr. Luther Wrote

"Where the sin is public, so that the judge and everybody knows it, you can without sin avoid him (the offender) and let him go, because he has brought himself into disgrace, and you may also publicly testify concerning him. For when a matter is public in the light of day, there can be no slandering or false judging or testifying; as, when we now reprove the pope and his doctrine, which is publicly set forth in books and proclaimed in all the world. *For where the sin is public, the reproof also must be public* that everyone may learn to guard against it." (*Concordia Triglotta*, page 661. Quoted also by Dr. J. H. C. Fritz in the text book *Pastoral Theology*, page 230. The italics are our emphasis.)

Please read the discussion of the above statement of our Confession which appeared in the *Confessional Lutheran*, November, 1950, page 125.

What Dr. Walther Wrote

"If the sin of a congregation member is so manifest that the entire congregation knows it, so that offense is given to the whole congregation, it is not in itself necessary to remain within the steps of admonition noted in Matt. 18, since in that case the congregation is precisely that one of whom the Lord says: 'If thy brother trespass against thee, go and tell him his fault between thee and him alone.' Matt. 18:15. Therefore we read that also Paul, after Peter had given public offense that was known to all, rebuked him not according to the grades of admonition, but immediately 'before them all.' Gal. 2:13. 14. Of such a case Paul also writes expressly: 'Them that sin rebuke before all that others also may fear.' 1 Tim. 5:20. Christian Kortholt speaks his mind concerning this as follows: 'Above all, a distinction is to be observed between hidden and public sins. We do not call those sins hidden sins which are not known to anyone at all since God alone judges these (Rom. 2:16), but those which are known to few and are not connected with an open offense against many; but public sins are those which are known publicly and connected with an offense against many. The minister no less than every upright Christian has to observe the rule of the Savior in Matt. 18:15ff. with reference to hidden sins. But *public sins should be rebuked publicly*. Augustine says: 'What has been committed before all should be rebuked before all.' And this is the precept of the Apostle himself who speaks to his Timothy: 'Them that sin' (namely by public offense) 'rebuke before all, that others also may fear.' 1 Tim. 5:20.' (*Pastor Fidelis*, Hamburg, 1696, p. 92. 96f.) There can even be cases in which it is not only unnecessary in itself to observe the various grades of brotherly rebuke, but in which it is much more necessary not to observe them. Of this Osiander writes: 'These grades have no place in serious transgressions such as murder, adultery, and the like. For how absurd it would be not to bring a murderer to justice before he murders two or three. Also Paul ordered the congregation to place the man who lived in incestuous relations with his stepmother under excommunication immediately.' (Paraphras. ad Matt. 18.)

"As ever, love is still also here the highest law. If love toward the fallen sinner demands that he first be admonished privately in spite of the fact that his lapse was a public one, then the exercise of the right to rebuke pub-

licly *at once* the one whose lapse was public would constitute a grave wrong." (*Pastorale*, page 325f. The italics are our emphasis.) Please compare our statements about love toward the transgressor in the preceding article.

Dr. Walther next quotes Hartmann at some length concerning love for the sinner also in the case of a public sin. Then he lists eighteen rules set forth by Hartmann for guidance in admonition. In Rule 13 he advises that a hidden sin should be publicly exposed if it endangers the State or the Church. What he says is pertinent to the present discussion because it takes into consideration that greater harm may result from some sins than from others, and that attendant circumstances may make it necessary to abandon private admonition: "When the transgression, which the neighbor has committed tends to harm either the State or the Church, or also, if there is danger in delay, (besides he, who knows of the deed and does not reveal it, is judged partaker of the transgression) or when finally there is little hope to prevent it, then private admonition is in no wise to be continued, but, the transgression should be publicly announced and notice given at the proper place, either with total omission of it or with an application of it according to one of the corresponding circumstances." (Quoted in *Pastorale*, page 327.)

What Dr. Sihler Wrote

An article in *Lehre und Wehre*, Vol. 24, No. 10, pages 289ff., written by Dr. Sihler, likewise contains evidence that our fathers made application of the principle that public sin must be rebuked publicly. The article criticizes the New York Ministerium for not having dealt properly at its church convention concerning matters in controversy. Again and again Dr. Sihler expresses his regret that the convention did not rebuke the offending editor of the *Lutherischer Herold*, the organ of the Synod. The following excerpts from this article will show that Dr. Sihler and the members of the editorial staff of *Lehre und Wehre* (1878) held the principle that public sin must be rebuked publicly:

"But, alas! neither here nor in the following 'resolutions' nor later in the deliberations of the Synod is there anything to be read of the earnest and just reproof which Dr. Moldehnke had nevertheless richly deserved;"

"... for true love, also to Dr. Moldehnke, necessarily demanded, as previously men-

tioned, that he be earnestly rebuked on account of his unjust, arbitrary, and presumptuous proceedings, which, as is plain from the entire report, was completely neglected."

"Dr. Moldehnke, who, alas! as already mentioned, did not receive from any quarter the well-deserved rebuke, condescended to declare . . ."

"Since, in the mean time, Dr. Moldehnke, instead of receiving the earnest rebuke which was due him, has again received the Synod's election, not exactly to its credit, to the editorship of the *Herold* . . ." (Excerpts quoted from a translation in *Confessional Lutheran*, July, 1949, page 82ff., by Rev. Wallace H. McLaughlin, M. S. T.)

What Dr. Graebner Wrote

Dr. Theodore Graebner in 1919 wrote in one of the official organs of our Synod: "Biblical Christianity must decline wherever the right *publicly* to reprove those who *publicly*, despite all warning, offend against the Word of God, is denied to the individual Christian. Our Missouri Synod, too, will suffer the loss of the pure Gospel unless our Christians will continue to feel themselves responsible for every expression of doctrine in her midst, and for the conduct of those affairs in which the Word of God has plainly spoken." (*Lutheran Witness*, 1919, page 188. Italics our emphasis.)

What Others Have Written

Dr. W. H. T. Dau wrote in an essay read before the Central District in 1904: "It is indeed true that the Lord in establishing this regulation was thinking only of a private transgression of a Christian against another Christian, not of a public transgression against the entire congregation or church. In public transgressions it is therefore not necessary, is also often impossible, to remain within the steps of brotherly admonition, but there the word applies: 'Who sins publicly rebuke before all.'" (*Proceedings of the Central District*, 1904, page 57.)

Pastor H. Schulz, essayist at the convention of the Minnesota and Dakota District in 1895, wrote: "If a sin was committed publicly, then self-evidently the two first steps of admonition can be omitted. For public sins can be immediately rebuked also publicly." (*Proceedings of the Minnesota and Dakota District*, 1895, page 61.)

Dr. E. W. A. Koehler says: "If the offense is publicly known, the case may be taken up

by the congregation at once, 1 Tim. 5, 20. It is wise, however, that also in this case some one speak to him privately first. If he repents, his confession must be made public, so that all who know of his sin may also know of his repentance. Whoever is too proud to confess his fault is not truly penitent." (*A Summary of Christian Doctrine*, by Edward W. A. Koehler, page 232.)

Prof. E. J. Otto has written: "Occasionally a brother's offense is made public through the newspapers, or it becomes widely known from the nature of the deed itself. Under such circumstances it is obviously not necessary to employ the first two steps prescribed in Matthew 18, since the matter is no longer private. In discussing the subject of public sins the Apostle asserted without further qualification: 'Them that sin rebuke before all, that others may also fear' (1 Tim. 5:20). That he himself followed this practice is evident from his admonition to Peter as described in Galatians, chapter two, where he states: 'I said unto Peter before them all' (Gal. 2:14)." (*The Abiding Word*, Vol. II, C. P. H., 1947, page 550.)

The above catalog of testimony should be sufficient to demonstrate that the principle of rebuking public sin publicly has always been held as a Scriptural principle by our Church.

The Baneful Result Where This Principle is Not Held

The statement of the special resolution of the Milwaukee Convention partakes of the very essence of sectarianism, because it condemns the public rebuke of public sin. How so? Because, by forbidding the members of a church body to rebuke publicly those who sin publicly, the members of the church body would be prevented from marking (and finally avoiding) the persons in their fellowship who cause divisions and offenses (Romans 16:17). The baneful result of such a policy of toleration is that a church becomes a sect as Dr. Pieper also points out when he says: "A church first loses its title to orthodoxy when it no longer acts according to Romans 16, 17, that is, when it does not rebuke rising error and finally exclude it, but lets it go unopposed and thus actually accords it equal rights alongside of the true doctrine." (*Christliche Dogmatik*, Vol. III, page 488.)

This resolution *must* be corrected. It cannot stand, lest what a noted churchman recently said be true of Missouri: Some people seem to believe in a church which is

founded on synodical officials, conventions, and resolutions, rather than in the Church which is built on Christ alone.

PAUL G. KOCH.

● Review of Publications

Church Symbolism. An Explanation of the More Important Symbols of the Old and New Testament, the Primitive, the Mediaeval, and the Modern Church. By F. R. Webber. Introduction by Ralph Adams Cramm. Second Edition, Revised. X and 414 pages, 7x10½ inches. J. H. Jansen, Publisher, Cleveland, Ohio. \$7.50.

The Small Church. How to Build and Furnish It. With Some Account of the Improvement of Existing Buildings. By F. R. Webber. Revised Edition with Introduction by Gilbert P. Symons. XIX and 324 pages, 7½x10 inches. J. H. Jansen, Publisher, Cleveland, Ohio. \$6.50.

Mr. Jansen is a publisher of fine books on architecture and allied subjects. Among them are the two above named works by Rev. F. R. Webber. Binding and workmanship are superb throughout, as anyone acquainted with the work of the publisher would expect. The Rev. Mr. Webber's captivating style of writing and his intimate and wide acquaintance with the subjects treated, extending to minute details, of which he possesses an amazing store of exact knowledge and to which he gives constant attention, are too widely known to call for comment on our part. Everyone interested in building, furnishing, and adorning churches — especially also members of building committees — should possess copies of these two books or have ready access to them.

The first work, *Church Symbolism*, is introduced by a thoughtful essay by the noted architect, Ralph Adams Cramm. The book intends to give factual and historical information concerning the subject treated, and hence is not limited to the symbolism of any one denomination. In his Preface the author says: "We have made no attempt to confine ourselves to any one denomination. A book of symbolism is like a dictionary. It must contain a wide variety of things, if it is to be useful at all. To make the book more complete, we have included a number of Jewish symbols, as well as those commonly used both in Catholic and in non-Catholic churches. The architect and designer must be ready to lay

his hand on all of these, and the general reader will want to know, at least their meaning when he sees them on the facades of the churches which he passes daily." The Table of Contents shows chapters on the language of symbolism, the purpose of symbolism, Old Testament symbols, symbols of the Holy Trinity, of the Father, of our Lord Jesus Christ, of the sacred monograms, of the Cross of our Lord (illustrating and discussing almost 100 of the four hundred forms of the Cross in existence), and others. An appendix among other things contains a list of the more important saints in church art and their symbols, and a glossary of the more common symbols. There are more than seventy half-tone illustrations, and 39 pen drawings. A bibliography and a good index complete the volume.

There is a wealth of handy information packed into this book.

The Small Church, originally published in 1937, came out in a revised edition in 1939, and in a third and a fourth printing in 1944 and 1949. It is profusely illustrated, containing no less than 271 illustrations. Among the subjects discussed are the purpose of the church, site and orientation, "atmosphere," the ground plan, the structural system, proportion and scale, chancel, altar, and other fittings, exterior treatment, towers, windows, seating, bells, clocks, organs, and others. There is a special chapter on the problem of the frame chapel. Chapter XX, "A Select Library," lists 74 of the more important books dealing with the subject under discussion. There is an index and an appendix containing a very useful directory of ecclesiastical artists, craftsmen, and equipment.

In this connection we may mention the fact that the Rev. F. R. Webber is editor of *The Church Builder*, a four-page paper, issued from time to time, in the interest of church buildings of the better sort, their design, construction, and furnishing. (Order from Rev. F. R. Webber, P. O. Box 573, Mount Vernon, N. Y., @ 50 cts. per year.)

P. H. B.

Getting the Right Pitch. By Peter H. Eldersveld. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 149 pages, 5½x7½. \$2.00.

The author of the above volume is the radio minister of the "Back to God Hour," the radio voice of the Christian Reformed

Church. The volume contains sixteen radio messages delivered by the author, the first one of which has supplied the title of the book. We would class this as one of the better sermon books among recent publications, of which kind of books there are relatively few on the market today.

An important principle is well stated by the author when he says of the minister (p. 92) that "people ask his opinion on all things, and the variety of their questions indicates that they ascribe a measure of omniscience to him. They think he must be able to give the answer with absolute authority, no matter what the question may be. I realize, of course, that this is a tribute to the ministry, but I believe a rather dubious one. Sometimes ministers fall victim to the temptation, and use their pulpits to discuss all manner of topics which really belong to the experts in other fields. Our business is to preach the Word of God, the Gospel of Jesus Christ." There is an earnest endeavor to remain true to this principle in the present addresses. They are Gospel-centered. Their themes are arresting; they are well constructed; their language is simple; and they are replete with apt illustration. They hold the attention of the reader, and the author knows the power of direct appeal to the individual.

There is emphasis on such vital subjects as the atonement (first sermon, pp. 17. 19), the verbal inspiration of Holy Scripture (second sermon, p. 25), and of justification by faith, not by works (p. 32). Deism is specifically rejected, as are the Social Gospel (e. g., p. 102) and Unionism (p. 116f.).

The author evidently has his eye on the unchurched, as should be the case in radio preaching. However, he does not succeed in avoiding some unfortunate generalizations, as a result of which he includes Christians (and himself) in a description that is not true of them (pp. 16. 19. 33. 35. 90. 139. 144). A similar thing is true with reference to the question of war, as though we had never engaged in a just war (pp. 20. 16. 127), and on page 125 the author says: "On our Memorial Days we pay heed to the voice of human blood, which only" (?) "recalls the horrors of war, and leaves us in the pit of despair." Millions of negroes in America, e. g., should be expected gratefully to testify to wholly different recollections, to refer only to the Civil War.

A basic peculiarity of Calvinistic teaching comes to a head on p. 89, where we read: "A man like John Calvin, in his classic treatise, 'The Institutes of the Christian Religion,' regards Christianity not only as a salvation of the individual soul through the sacrifice of Christ, but as a life and world view, a dynamic which exerts a redemptive influence upon everything. We are guilty on both of those points of the Christian faith. For we either deny the saving power of Christ in our individual hearts by taking away His deity; or we narrow down His divine power so that it becomes merely a matter of personal redemption and no more. In either case we are secularizing Him, and building a world without God, because it will be without the redeeming power of the Christ. Some of us think we can save the world without, first of all, saving souls through Christ. Others think we can forget about the world if we only save souls for heaven. We ought to see that lost souls are what makes a lost world, and that saved souls demand a saved world. In other words, what we need is not only individuals, but a civilization baptized with the saving grace of Jesus Christ." The Reformed use of "unsaved" souls which is incidentally implied here is expressly used elsewhere in the book (p. 104, cp. also p. 145). Of fallen man it is said that "the divine image is barely discernable in him," whereas Holy Scripture teaches that it has been wholly lost and is renewed only in believers.

A mistaken conception to atheism is made when it is said (p. 84): "There are people, of course, who believe sincerely that atheism is the only thing." Holy Scripture teaches us the contrary, Ps. 10, 4; 14, 1; Rom. 1, 19f.

The question as to whether God may use man himself and his devices as a means of bringing about the appointed destruction of the world, a thought which is frequently ventured in this atomic age, is a speculative one and must be permitted to remain such. Scripture has revealed nothing which would either establish such a view or make it impossible. In view of that fact the author cannot hope successfully to maintain a contrary contention expressed on p. 163f.

With the above restrictions we recommend this publication to discriminating readers, especially to pastors, for careful perusal and study.

P. H. B.

Prof. G. Chr. Barth
1301 Concordia Ct.
Springfield, Ill.

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

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IN THIS ISSUE: The Church's Stewardship — A Friendly Word to Our Brethren of the Wisconsin Synod — The Matter of False Teaching — On the Union Front — Review of Publications — What Readers Say.

☉ The Church's Stewardship

It is hazardous, indeed, to provide for any degree of aberration in Christian morals or in Christian faith. Our Church is a liberal Church, in the true sense; she is liberal with what belongs to her, but not liberal in giving away her Master's goods, contrary to His order. The truth, in its minutest part, she does not trifle with. For herself and her children, she must hold it with uncompromising fidelity.

Charles P. Krauth, *The Conservative Reformation and Its Theology*, P. 193.

☉ A Friendly Word to Our Brethren of the Wisconsin Synod

The occasion for the following article is an essay by Prof. M. Lehniger, read before the Centennial Convention of the Wisconsin Synod assembled at Milwaukee from August 3-9, 1949, and published in the *Quartalschrift*, April, 1950. It deals with *The Development of the Doctrinal Position of the Wisconsin Synod During the First Century of its History*. We are especially concerned with that part of the essay which appears in the April issue of that magazine and which deals with the doctrine of the church and the ministry. We know very well that not all members of the

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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South
Chicago Avenue, Freeport, Illinois.

Wisconsin Synod share the views which are set forth in that part of the essay. A considerable number of pastors in this synod are still in agreement with that doctrine which the Wisconsin Synod confessed together with the whole Synodical Conference before digression from it by the former Wauwatosa faculty. We plead with the present Thiensville faculty and all who follow its course, asking them to reconsider their position in the fear of God.

God has done great things for the Wisconsin Synod. Out of an atmosphere of pietism, indifference, and unionism He has led this church body, step by step, to an ever clearer conception of the revealed Truth as set forth in the Confessions of the Lutheran Church. In Dr. Ad. Hoenecke He gave to this synod a theologian of rank who, highly gifted and

well versed in the writings of older Lutheran theologians and those of more recent times, put all his intellectual faculties humbly into the service of the revealed Truth. In Hoenecke's *Ev. Lutherische Dogmatik* the Wisconsin Synod has a monument of permanent value which may serve its professors and pastors as a bright beacon light, a safe and sound leader through confused modern theological thinking.

However, shortly after Dr. Hoenecke's departure, his colleagues of the Wauwatosa faculty struck out on a course which, in its method and in its resulting teaching, deviates from that of Dr. Hoenecke. Before we approach the doctrine itself which is now in dispute, it will be necessary to discuss two questions of principle which are concerned with the method of judging doctrine and of deriving Christian doctrine from Scripture.

Quoting the Fathers in Controversy

Prof. Lehninger in his article refers to Professors J. P. Koehler and August Pieper when he says (1. c. p. 102): They "were alerting us to the danger of trying to settle a disputed point of doctrine by quoting the words of a prominent teacher of our church, which are Biblically correct when spoken to controvert a specific error with which he then was concerned. They averred the basic unsoundness of a procedure which wants to prove a point of doctrine by quoting human authorities, even the Confessions and Luther. They reminded their fellow Lutherans to show themselves true pupils of Luther by recognizing no other authority than the Holy Scriptures" etc.

The prominent teacher of our church who is referred to in the words quoted above is probably Dr. Walther. But we ask: If a statement is *Biblically correct* when spoken to controvert a specific error, how can it be incorrect or useless when taken by itself? If a certain statement is not *in itself Biblically correct*, it can never be used to refute an error. On the other hand, if it is at all Biblically correct, it cannot be brushed aside as useless, but must be taken into consideration under all circumstances.

Furthermore it is a fact that in our circles the Lutheran Confessions, Luther, and other teachers of the church are often quoted *in order to prove that a certain teaching is not new, but genuine Lutheran teaching*. We must remember that true Lutherans are Christians who have accepted the Confessions of the Lutheran church as their own confes-

sion *because* they have made sure that all doctrines contained in these Confessions are in strict harmony with the Word of God. Therefore if any point of doctrine is disputed among Lutherans it is perfectly right to quote the Confessions as well as Luther and other acknowledged teachers of the Lutheran church in order to prove which is the genuine Lutheran doctrine. Walther and other Missourians did this ever so often when their teaching was attacked as a digression from sound Lutheran doctrine. But if Professor Lehninger means to insinuate that it is customary in the Missouri Synod to prove the truth of certain points of doctrine by quoting the Fathers instead of the Scriptures we must reject this accusation as unfair. The burden of proof in such cases always rests with the accuser.

No Development of the Christian Doctrine

Another matter of principle also needs clarification. Professor Lehninger thinks that it is very dangerous for a church body to become satisfied with a stage it has reached at a given time in the development of its doctrinal position (1. c. p. 101). He points to the condition of the Lutheran church after the Reformation and after the acceptance of the Formula of Concord and to the condition of the Synodical Conference after the controversy on Predestination. But is it really the task of any church body to develop its doctrinal position? The Christian doctrine is not at all, as modern theology would have it, a product of development. The ancient Christian church at the time of the Apostles was in possession of the full truth, as revealed by Christ and by the Holy Ghost to the Apostles. The danger for the church never lay in being satisfied with its doctrinal position, not at the time of the early church nor ever after at any time in its later history. The danger rather has always lain in losing the pure doctrine by false teaching on the one hand or by getting tired and fed up with the pure doctrine and itching for something new and more pleasing to the old Adam on the other hand.

The task of the church, therefore, is not, and has never been, to develop the truth which it teaches. But the task of the church is, and always has been, to keep and to confess the revealed truth which God has committed to His Christians, to grow in the knowledge and comprehension of this truth and to defend it against aggression on the part of unbelievers and false teachers. With this great task the Lutheran church was fully oc-

cupied when Christians through the service of Luther and his co-workers had once more come into the possession of the full Apostolic truth. The period following the Reformation was also filled with efforts to keep the newly acquired truth pure and unadulterated against many attacks from without and from within the church. The real danger for the Lutheran church began when the pure doctrine was no longer appreciated by many as a priceless treasure; when, first minor digressions, and later gross errors, crept into the church; when doctrine became for many a matter of the intellect only instead of mainly a matter of the heart. Then finally a widespread apathy in the Lutheran church led to the unsound makeshift of pietism, and when that had run its course, almost inevitably into rationalism, which killed nearly all spiritual life that was left. *But failure to develop the doctrine had nothing to do with all this.*

Nor has the Wisconsin Synod ever developed its doctrinal position. True, this synod was in its earlier stage not a soundly Lutheran church body, since it was founded by men who, coming from Germany, were influenced by the spirit of their time. But through the testimony of the Missouri Synod and of men in their own midst, especially Dr. Hoenecke, the synod was gradually led to a clearer knowledge of the truth and to staunch Lutheranism. This was indeed a progress from unsoundness and confusion to ever growing soundness and clearer knowledge of the Christian doctrine. But the doctrinal position at which the synod finally arrived was not developed by the synod nor by its theologians, but the whole doctrine was ready and complete long before a Wisconsin Synod existed. It was contained in the writings of the Prophets and the Apostles and in the Confessional books of the Lutheran church. Progress consisted in this that God led the Wisconsin Synod and its theologians to an ever clearer knowledge of the doctrine which is laid down in the Symbolical Books of the Lutheran Church and to the certainty that this doctrine is really the truth which the Prophets and Apostles once taught. In the sincere acceptance of this truth the Wisconsin Synod was for many years in full harmony and unity with the whole Synodical Conference.

The Change

But now three theologians of the Wisconsin Synod set out to revise and develop this truth and to lead their synod to a higher stage of Christian knowledge. Uninfluenced by any

human writings, they attempted independently to draw the truth from the source of Holy Scripture directly. This sounds good. For there is nothing wrong with comparing our teaching again and again with the word of God, searching the Scriptures diligently in order to make sure whether the doctrines which we believe really rest on the sure foundation of the inspired Word. But when Lutherans who through the grace of God are in possession of the revealed truth do such examining with the idea that their doctrinal position might be in need of improvement they cannot be careful enough lest they lose the truth in their attempt at improving on it. Had the three Wauwatosa professors proceeded in the proper manner, *i.e.*, had they examined the Lutheran doctrine of the church and the ministry *in its whole extent* in the light of Scripture, then their re-study of this doctrine would have inevitably led them to the same result at which the Lutheran church had arrived at the time of the Reformation, to the same doctrine which the Wisconsin Synod had together with Missouri confessed for years. But then there would have been no progress in the development of their doctrinal position. However, they did not proceed in the proper manner. There happened to them what so often has happened to men who, dissatisfied with a Scriptural doctrine, thought they could independently find in Scripture a better solution of their problem. Quite often such men started from a Scriptural and indisputable truth, but they disregarded other truths which are just as important and which cannot be ignored without distorting the whole doctrine. The result of such one-sidedly stressing one truth and neglecting another one which is just as important invariably is the same, namely that the fraction of truth which they meant to hold is warped and distorted. Nevertheless they usually cling to it as to the "Scriptural truth." Calvin's doctrine of Predestination is a case in point, and there are many more.

The Lutheran Doctrine of the Ministry and its Impairment

In the doctrine of the church and the ministry, as in other doctrines, the fathers of the Lutheran church, when they confessed the Scriptural truth over against papistic distortions of this doctrine were very careful to set forth *the whole truth* which they found in the Scriptures. Surveying the many passages which treat of the ministerial office they found that Scripture speaks of this office in

a twofold sense, in a wider sense and in a narrower sense. On the one hand they saw that Scripture calls the preaching of the Gospel, in so far as it is committed to all Christians, a ministry (2 Cor. 5, 18; ch. 3, 7-9). This ministry is committed to the whole church in general. On the other hand they saw that Scripture also speaks of a ministry which is not to be exercised by all Christians, but requires a special call. They saw that Christ Himself had committed this office first to His Apostles, bidding them feed His lambs and His sheep and thus making them His under-shepherds. They saw in Scripture that the Apostles in all congregations which were afterwards founded had Christians call elders or bishops who had the same divine command as the Apostles, namely to take care of the flock of Christ. From this and from Scripture texts like Tit. 1, 5, they saw that this ordering of elders or shepherds *rests on a divine command*. They termed this office, in distinction from the general ministry, the *public ministry* because it consists in the *public administration of the keys in the midst of a Christian congregation*. Since the fathers saw that this office of shepherds or bishops, as it is called in Scripture, was the continuation of the pastoral office of the Apostles they confessed in the Smalcald Articles over against the Roman idea of a supremacy of Peter that "The office of the ministry proceeds from the general call of the Apostles" (*Conc. Trigl.* p. 507), and that "the churches are in duty bound before God according to divine law to ordain for themselves pastors and ministers." (*Trigl.* p. 525.)

Here the three professors who restudied the doctrine of the church and the ministry overlooked a vital point of this doctrine. Proceeding from the right principle that Christ has laid the keys into the hands of all Christians and observing the fact that there was a variety of offices in the church in Apostolic times, just as is the case now, they disregarded the fact that Christ has by bidding the Apostles to feed His sheep instituted the public office of shepherds or bishops, and that He has by the repeated command to take care of the flock of Christ confirmed this office as a permanent office in the church. They argued as though Christ had, beside the ministry in the wider sense, instituted a general "public ministry," leaving it to His Christians to establish various forms of this "public ministry." According to this conception Christians are supposed in Christian liberty to have established the pastoral office and the various

other offices which are mentioned in Scripture and those which we have at our time. But although it is certain that Christ has instituted the public office of shepherds or bishops, it is also certain that He has never instituted a general public ministry of which Christians have in the course of time established various forms such as the pastoral office and other offices. Now, since the various public offices in the church must be explained in some manner, what was more natural for those who deny the fact that the present pastoral office is the continuation of the pastoral office of the Apostles than to take the term "public ministry" over from Lutheran theology and to use it in a wider sense, namely as a general public ministry to which all public offices, the pastoral office as well as all the others, stand in the same relation as the various species stand to their genus? However, there remains the weighty objection to this expedient that it cannot be shown from Scripture that Christ has ever instituted such a general "public ministry." The command "preach the Gospel" which is often adduced, is given to all Christians, but does not speak of the *public* administration of the keys by certain called officers.

Therefore, this newly constructed conception of the term "public ministry," more closely examined, does away with the divine institution of all public offices. It is true that the Wauwatosa faculty still admitted a divine institution of the pastoral office and other offices. But this was a gross inconsistency, because it contradicted its own teaching. For how can the various public offices be divinely instituted if they are forms or species of a genus *which is not divinely instituted*? By confessing the divine institution of all public offices, but at the same time declaring them to be forms of a general public ministry which actually lacks divine institution, the Wauwatosa professors invalidated their own confession. What they gave with one hand they took back with the other. This confused situation results from the fact that the whole theory of a general public ministry with its various forms is not simply taken from Scripture, but is a human construction which operates with a mistaken conception of the Lutheran expression "public ministry" as shown above. The Scriptural doctrine is clear, consistent, and without contradiction throughout. This is also the case when we consider the establishment of other public offices beside the pastoral office, in Apostolic times, as well as in our own time.

Other Offices

The office of the Apostles is the only office which existed during the very first period of the Christian church. The Apostles were the shepherds and bishops of the congregation at Jerusalem. They alone performed all the manifold duties connected with this office. Acts 6 we read that this arrangement did not prove satisfactory in the long run. It was evidently not the will of God that there should be only one office in the church for all time. When the congregation grew too large to be taken care of in every respect by one office, the Apostles advised the congregation to elect seven men who were to take over the care of the poor which the Apostles could no longer exercise satisfactorily, Acts 6, 1-6. Not the Apostles themselves, but the congregation, into the hand of which the Lord had laid the keys, established the new office and elected the officers. One function which the Apostles had, up to that time, performed was transferred upon the newly elected officers. This was the first case in which a new office was branched off from the office which Christ Himself had instituted. It was done in Christian liberty, but, as Acts 6, 7, shows, with the approval and under the blessing of the Lord. This first case is described in detail in Scripture. It is of special importance because through it the principle is established that the congregation, as the possessor of the keys, has the right to create new offices by assigning certain functions which originally were connected with the pastoral office of the Apostles to certain men qualified for these functions. We are not now particularly concerned with the various offices which were thus created in Apostolic times. But there are offices in our time beside the pastoral office concerning which there is some dissension in our midst, especially about the offices of Christian school-teachers and professors at colleges and theological seminaries. Be it briefly stated that originally the whole care of the children of the congregation rested on the shoulders of the Apostles and, of course, of the parents of the children. (John 21, 15; 1 John 2, 12, 13; Eph. 6, 4, etc.) The Apostles and their disciples also prepared men for the ministry (2 Tim. 2, 2.) These functions have now for a long time, in fact for centuries, been assigned, at least in part, to Christian schoolteachers and professors at colleges and theological seminaries. The question is: are these men shepherds and bishops of the flock of Christ as the pastors are? We find the answer in Acts 6. When seven helpers of

the Apostles were elected, were they shepherds and bishops of the congregation at Jerusalem because they had taken over a part of the Apostles' work? They evidently were not. The Apostles although one of their functions had been transferred upon other men, were and remained the pastors of the congregation in the full sense of the word, while the seven deacons, as they are usually called, were their helpers. Thus Christian schoolteachers and professors are not called by a congregation to administer the keys in its midst and to "take oversight" over the whole flock, but to instruct children in the word of God and to prepare young men for the ministry. The essence of the pastoral office is, and always remains, the public administration of the keys within a Christian congregation which includes the oversight over the flock.

But on the other hand we must keep in mind the fact that the functions which Christian schoolteachers and professors perform are duties which were originally included in the duties of the pastoral office of the Apostles which Christ had instituted. Hence the offices of Christian schoolteachers and of professors are not forms of an imaginary general public ministry which has never existed, but they were originally included in the divine institution of the pastoral office of the Apostles. Thus the offices also are instituted by Christ Himself, not as separate offices, it is true, but in and with the original institution of the office of shepherds. Christian schoolteachers and professors take part in their way in the duty of taking care of the flock of Christ. Therefore these offices rest on a divine institution just as does the pastoral office. Faithful Christian schoolteachers and professors are precious gifts of the exalted Christ to the church. They are servants of Christ and His flock. Hence we reject the teaching of which we are often accused, that the pastoral office was instituted by Christ "in contrast to other offices." But we also reject Professor J. Schaller's statement that "the pastoral office as such is not a Biblical, but in each case an historically developed (*historisch geworden*) conception." According to Lutheran doctrine the pastoral office as such is a Biblical conception, while other offices such as that of Christian schoolteachers, professors, etc., are included in the divine institution of the original pastoral office.

Local Congregations and Synod

Another difference which has arisen in this connection is the relationship between a local congregation and other church bodies such as a synod, state-church, and the like. The Wauwatosa faculty has held that all these various church bodies are "manifestations of the invisible church," and that they are all likewise established by Christians in Christian liberty, but that all these groups are rightly called "churches," that they as "churches" are all on the same level, having all the same rights and powers wherewith Christ has endowed His church, so that officers of a synod, as far as divine institution is concerned, are not different from pastors of a local congregation. We do not accept the statement which Professor Lehninger still makes that all visible church bodies are "manifestations" of the one true church, although we also confess that the *use of the means of grace* proves the *existence* of the true church in a certain locality. But the true church, the spiritual body of Christ, is an article of faith. It is and remains invisible to our eyes and will be manifested only in the life to come. What really took place when visible church bodies arose is that men were through Word and Sacrament made true Christians; and wherever Christians are separated, or separate themselves, from unbelievers, as a rule sham Christians and unconverted men will mix with the number of true believers. These mixed groups which consist of true believers and such as are Christians in name only are in a wider or synecdochical sense also called "churches." But they are, strictly speaking, not manifestations of the true church, the spiritual body of Christ.

Now as to the relation of the local congregation to a synod, we do not find one instance in Scripture where Christians, in Christian liberty, decided to form a congregation. On the contrary, while the invisible Christian church began with the preaching of John, the Baptist, as Luther also holds, the first Christian church in the sense of a visible body was founded by the Holy Ghost Himself as a local congregation at Jerusalem. This local congregation immediately had the pastoral office in its midst. The Twelve Apostles, called by Christ directly into this office, were the pastors or bishops of this congregation. This fact, at the very outset, takes the local congregation out of the sphere of Christian liberty. In after days we see that the Apostles

everywhere followed the same pattern. Wherever a number of men were through the preaching of the Gospel brought to faith in Christ they *separated* the believers from those who rejected the Word and had these groups of believers establish the pastoral office in their midst by calling elders or bishops. Acts 14, 23 we read also of Paul and Barnabas that "they had ordained them elders in every church." This Apostolic practice, together with Tit. 1, 5 constitutes Scriptural proof for the fact that the organization of local congregations with the pastoral office in their midst does not rest on Christian liberty, but on divine order and command.

Can we say the same of the establishment of larger church bodies such as state churches, synods, and the like? Although the Christian church had during the lifetime of the Apostles spread over wide areas of Asia, Asia Minor, Europe, and Africa, yet we read nothing in the N. T. of groups of congregations joining for the purpose of forming larger church bodies. The mere fact that Christian congregations practiced fraternal fellowship, that they were active in mission work and in works of brotherly love, etc., without forming larger church bodies in Apostolic times is conclusive evidence for the fact that such joining of congregations into synods and similar church bodies is not under all circumstances necessary and does not rest on divine order and command. Nobody denies that in our time and under present conditions we are practically almost compelled to have recourse to such joining of congregations into larger groups. But we do it in Christian liberty in order to carry out more effectively the tasks which our Lord has committed to His church.

It is self-evidently a misuse of a right principle when the fact that the joining of congregations into a synod is not done by divine command, but in Christian liberty, is made an excuse for unionistic practice. For the divine commands and prohibitions which govern the fraternal relation of Christians with one another and forbid fraternizing with errorists are valid for *all* Christians under *all* circumstances.

Church Discipline

Another result of the new doctrine is an altogether different conception of church discipline, especially in cases of excommunication. It is a principle unheard of in the Lutheran church that any chance gathering of Christians should have the power to exclude

an impenitent sinner from the church. Every Lutheran can easily see that this is a departure from Lutheran doctrine and practice, because it militates against our Small Catechism. According to the fifth chief part of our Catechism the public administration of the keys, which includes the proper practice of church discipline, is an essential function of the pastoral office. The pastor of the congregation is especially responsible for the proper procedure in cases of excommunication. Christ has in Matthew 18 given His church definite direction as to how to proceed in such a case, and these directions must be scrupulously observed. We therefore see in Scripture that the local congregation (1 Cor. 5, 1-5) and the congregations together with their pastors (Rev. 2, 9-20) are held responsible for the proper execution of church discipline, which eventually may end in excommunication. Therefore, if a pastoral conference or any chance gathering of Christians take the consummation of excommunication into their own hands, they interfere with the order of Christ that *the called ministers of Christ* together with their congregations are to tend to this church business.

The objection that there were no local congregations at the time when our Savior spoke the words Matthew 18, 15-18, is easily answered. For although there were no Christian local congregations at that time, there were congregations of Israelites who built their synagogues in almost every city and town, not only in Palestine, but also in heathen countries, wherever Israelites were living. There was a synagogue at Nazareth which is repeatedly mentioned by Matthew, Mark, and Luke; at Capernaum, mentioned by all four Evangelists; outside of Palestine the synagogues at Damascus, Salamis, Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, and others are mentioned in the book of Acts. (Cp. A. Kinzler, *Biblische Altertüemer*, p. 133 ff.) In Acts 15, 21 James says: "For Moses of old times hath in every city them that preach him, being read in the synagogues every sabbath day." In these synagogues the regular services were held. The Lord Jesus Christ Himself, as every Christian knows, often preached in one or the other of these synagogues in Palestine.

There was also a certain church discipline exercised as we see from the fact that for excommunication the term "putting out of the synagogue" is used John 9, 22; ch. 12, 42, and ch. 16, 2. This church discipline was evi-

dently not exercised in the proper manner. Therefore the Lord Jesus in Matthew 18, 15-18 instructs his disciples and believing Israelites concerning the proper exercise of church discipline, particularly of excommunication. But Christ spoke these words not only to his disciples and to believing Jews. They are also meant for His believers of all time. Hence this instruction which Christ gave while the O. T. dispensation was still valid has from the beginning of the Christian church been referred to church discipline as it is to be exercised *within Christian congregations*, just as we rightly apply the word Matthew 5, 23 ("If thou bring thy gift to the altar," etc.) to Christians who intend to go to the Lord's Supper. The idea that any chance gathering of Christians has the power to consummate an excommunication has no ground, either in Scripture or in the practice of the Christian church at any time.

Practical Consequences of the New Departure

As is always the case when men try to improve on what is actually Scriptural doctrine the three professors referred to above found some assent, especially within their own synod, but they also met with strong opposition not only within the Wisconsin Synod but also within other parts of the Synodical Conference, especially on the part of the theological faculty of St. Louis. For many years the difference was discussed, chiefly between the two faculties. Only in recent years has the controversy drawn wider circles and been ventilated also among pastors of the various synods of the Synodical Conference. The tragedy of it is the sad fact that the wonderful unity of faith and doctrine with which God had blessed the Synodical Conference for many years has now become a thing of the past.

A circumstance which aggravates the sad situation is the distressing decline which all faithful Lutherans, and even our opponents in other church bodies, are at present observing in the confessional status of our own Missouri Synod. Indifferentism, unionism, even modernism have made such inroads in our synod that conservative Lutherans in all quarters of the Synodical Conference are troubled by the question: how long can this go on without leading to an open break? At this critical time those Lutherans within the Synodical Conference who testify and fight against the falling away from old Scriptural principles find themselves hampered by a doctrinal difference in their own midst!

Nor does it help matters in the least if we try to talk ourselves into the belief that there is no real doctrinal difference among us, but merely a different terminology. When each side holds that the tenets of the other side are not in full harmony with the Scriptures, and when the dissension includes such a serious practical difference that the two sides are no longer agreed on the vital question to whom Christ has given the power to consummate an excommunication, then it is futile to deny the fact that a doctrinal difference is involved and to try to reduce the whole dissension to a question or questions of terminology. Men may be able to deceive themselves in such a matter and act as though there were no doctrinal difference. But we cannot deceive our God. He knows what doctrine He has committed to us, He demands faithfulness in every detail, and He will never grant His blessing to an attempt at glossing over any departure from the revealed truth.

Is there any hope of ever regaining our former beautiful unity? A ray of hope seems to lie in the fact that the present Thiensville faculty did not originate the new doctrine. Its members inherited it from their predecessors. After various private attempts have so far not had the desired result, would it not be the most natural and the most promising way if our brethren of the Wisconsin Synod, the Thiensville faculty, and an equal number of pastors who have retained the old doctrine would meet for the definite purpose of *re-examining the method which the former Wauwatosa faculty employed and the result at which it arrived?* This might under God's blessing lead to a better mutual understanding and perhaps to a renewed doctrinal unity of those who are opposed to the unionistic and indifferentistic tendencies in the Lutheran church at our time.

J. B.

(EDITOR'S NOTE: The above article was written soon after the appearance of the *Quartalschrift* for April, 1950. It has been held back all this while due to the pressure of other material demanding publication. — P. H. B.)

● The Matter of False Teaching

J. R. Sheppard

Tripp, South Dakota

False Teaching Is Falsifying God's Word and Lying By God's Name. 2 Cor. 2:17; Acts 20:30; Gal. 1:7; 1 Kings 13:18.

False Teaching Is A Leaven. Gal. 5:9.

False Teaching Is a Gangrene. 2 Tim. 2:17.

False Teaching Deceives, Beguiles, Corrupts, and Subverts Souls. Romans 16:18; 2 Cor. 11:3; Col. 2:4; Acts 15:24; 2 Tim. 2:14.

God demands Not To Accept Every Teacher, But to Test them. 1 John 4:1; Acts 17:11.

God Demands To Take Note Of Those Who Teach Falsely. Romans 16:17; 2 Thess. 3:14.

God demands, On Account Of False Teaching, To Take Heed, To Watch, To Beware. Matthew 7:15; Acts 20:28-31; 2 Tim. 4:5; 2 Pet. 3:17; Col. 2:8.

God Demands, Not To Be In Subjection To False Teaching At Any Time. Gal. 2:5.

God Demands To Stand Fast Against False Teaching. Heb. 13:9; Jude 3; 2 Tim. 1:13; 1 Cor. 16:13; Heb. 10:23; Eph. 4:14; 2 Thess. 2:15.

God Demands To Admonish, In Order To Save Them, Those Who Adduce False Teaching. Gal. 6:1; 2 Thess. 3:14-15; 2 Tim. 2:24-26; James 5:19-20; Tit. 1:13.

God Demands To Rebuke Those Publicly Whose False Teaching Publicly Has Been Proclaimed Or Practiced. 1 Tim 5:19-20; Gal. 2:11-14.

God Demands To Separate From Such Persons, Where Against Instruction And Admonition, Persistence Is Maintained In Falsifying God's Word. Rom. 16:17; Tit. 3:10; 2 Thess. 3:6; 1 Tim. 6:5; 2 John 10-11.

In The Matter Of False Teaching, Also The General Charge Given By Paul To Timothy Has Application. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality: Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." 1 Tim. 5:21-22.

In The Matter Of False Teaching, Also The Charge Given By God To Ezekiel Applies. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked

way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Ezekiel 3:17-21.

In all the passages quoted God has made it your personal responsibility and your personal duty to take personal interest and to take personal action within your church fellowship at the occurrence of false teaching.

ON THE UNION FRONT

The Spirit of the L.M.A. of Wisconsin

So many interesting happenings continue to center in Milwaukee. The circumstances surrounding the death of a prominent figure in Lutheran Men in America of Wisconsin will be of general interest and of great significance to our readers.

The L.M.A. of Wisconsin is an organization of laymen from all synods, both from within the National Lutheran Council and from within the Synodical Conference, which seems to have built up a considerable membership on its platform of getting Lutherans acquainted with each other.

The late Walter P. Geist was a member of the Executive Board of the L.M.A. of Wisconsin, and is described in *The Milwaukee Lutheran*, the official publication of this organization, as a "truly great Lutheran." He was an active member of an Evangelical Lutheran Church (Norwegian merger) congregation in Milwaukee.

Masonic Rites Held for Geist Bishop Pays Tribute

Under these headings, the *Milwaukee Journal* of February 1, 1951, reported:

"Tribute was paid to the outstanding career and good works of Walter Geist, Wednesday afternoon in a Masonic service at the Scottish Rite Cathedral . . .

"Mr. Geist, president of the Allis-Chalmers Manufacturing Company, died unexpectedly

Monday evening after a heart attack. Episcopal Bishop Benjamin F. P. Ivins, deputy for the supreme council, Wisconsin district, of the Scottish Rite, led twenty-six 33rd degree Masons in the traditional ritual of 'the salt and the rose' before a group of 300 persons. The group consisted of members of the family, business associates and friends.

"In his tribute, Bishop Ivins spoke of Mr. Geist's 'genius for friendship,' his sincerity and honesty, and his 'most remarkable career — from the bottom to the top of one of the largest, one of the most progressive, one of the most humanitarian corporations I ever knew anything about.'

A Truly Great Man

"He was a truly great man,' the bishop said, 'broad in his sympathies, broad in his understanding, broad in his interests. The world can ill afford to lose such a man . . .'

"As Bishop Ivins read the ritual, the 33rd degree Masons stood in a broken circle around the casket. The bishop sprinkled salt on the casket to symbolize the covenant of God with David and his sons. Then, as the Masons filed past the casket, each dropped on it a rose, a symbol of the resurrection and immortality.

"Mr. Geist received his honorary 33rd degree last September at the convocation of the supreme council in Philadelphia."

On the next day Mr. Geist's E.L.C. pastor conducted the church rites, preaching on the text: "I have fought a good fight, I have finished my course, I have kept the faith."

It seems that this "Masonic — Lutheran" spirit is the accepted ideal for *The Milwaukee Lutheran*, which stated in its February issue, pages 5 and 15:

"Walter Geist was active, from the very beginning, in the formation of Lutheran Men In America of Wisconsin. He devoted much of his time to its early development, and to interesting other influential Lutherans in its support. He considered *The Milwaukee Lutheran* an effective means of educating Lutherans in the importance of Lutheran unity, which was a subject of deep concern to him, and frequently he helped the publication over early financial hurdles with substantial contributions." It is significant to note that this man of the Masonic contingent is owned as financial benefactor of the L.M.A. of Wisconsin movement and of its paper. This also helps in forming an estimate of what is being

included and what is being omitted in this effort at "educating Lutherans."

The Right Way

Getting Lutherans better acquainted with each other is a laudable object. But we ought to seek to attain it in the right way, namely, by bettering the quality of Lutheranism. The influence of the leadership of the L.M.A. of Wisconsin is certainly not in that direction. After all, 1 Cor. 6:14-18 is still in the Bible. It is God's Word. Lutherans pledge to conform their faith and life to God's Word and nothing else. Our Synodical Conference Catechism rightly emphasizes, under question 186: "We use the doctrine of the church properly — . . . B. When we *adhere to the church* which teaches the Word of God in *all its purity* — . . . D. When we *avoid all false churches* and all *other organizations* that profess a *religion that is false*."

Choice

The laymen of Milwaukee (as elsewhere) are going to have to align themselves with regard to lodgism and unionism in general, one way or another, sooner or later. The sooner the better, if the right way is to be preserved.

They will foster either a Lutheran fellowship which condones Masonry and thus encourages the false faith in salvation by character-development, or a fellowship which makes progress in eliminating the lodge evil from among Lutherans. They will either seek religious fellowship in cooperating with those (Lutherans and others) who do not agree with them in doctrine and practice, or they will demand that agreement in doctrine and practice be attended to, as it should according to God's Word (1 Cor. 1, 10).

We are convinced that many faithful and true men of the Missouri and Wisconsin Synods were persuaded to join and support the L.M.A. of Wisconsin (and other similar organizations) out of a desire for sociability or because of the organization's promise to get Lutherans better acquainted with each other. Many such men are still members and are not paying very much attention to the goings-on among those who control the policies of the organization. It is our hope that the greater portion, if not all, of these men might be persuaded to see the direction in which these goings-on are carrying them, and then to assert themselves unmistakably and insist that the right thing flourish, with

regard to Lutheran doctrine and practice. Failing this, they ought to terminate their memberships.

But, someone may insist, that isn't the idea. It's all for sociability, and, as the constitution of the L.M.A. of Wisconsin stipulates, doctrine is not to be discussed. Things like that are not to be decided upon; they are to be neither accepted nor rejected.

How then can we find any avenue leading to God-pleasing Lutheran unity? Without doctrinal discussion and agreement and without a position on correct Lutheran practice the approach is cut off and the avenue blocked before a start can be made. The whole affair presents the picture of a car without a motor and without wheels.

And, to point out yet one more inconsistency, doctrine is discussed and approved within the L.M.A. of Wisconsin, by way of its organ, *The Milwaukee Lutheran* (Cp. November, 1950, p. 16, 19, 21), in violation of its constitution. And what is worse, it is a pathetically confusing batch of doctrine.

A. V. K.

● Book Review

From Luther to Kierkegaard. By Jaroslav Pelican. 171 pages, 5½ x 8¼. Concordia Publishing House, St. Louis, Missouri. Price: \$2.75.

The eulogies of this publication, as they appeared in the *Concordia Theological Monthly* and in *Lutheran Education* caused us to take up the book with great expectations. And, viewed from a certain angle, there seems to be some justification for the extravagant praise which has been given to this unique monograph. For it is brilliant in many sections, sparkling with erudition, and interesting in presentation.

But — it does not carry conviction. The very title, *From Luther to Kierkegaard* is strange. What a juxtaposition! Luther certainly was not a philosopher in the modern connotation of the word, as the author also repeatedly states (e.g., p. 10), in spite of his early dependence on Occam. And Kierkegaard was definitely not a *Lutheran* theologian, in spite of the fact that he received much of his training in schools which bore the Lutheran name, just as he had even held a degree in theology. Kierkegaard developed a philosophy of pessimism, with a Christian veneer,

and his passionate battle against the church and the ministerial office, against attendance at church services, and against Christianity in the form which he assumed it to be present, showed that he was lacking in discrimination. And as the writer of this monograph does not offer an adequate picture of Kierkegaard, so his discussion of other men, who indeed had received their education in schools under Lutheran auspices, but had not absorbed the spirit of Lutheranism, can hardly be called adequate. Kant, for example, did not possess an adequate understanding of religion. His position was midway between dogmatic and skeptical philosophy. It may well be said of most of the men who have been regarded as Lutheran (?) philosophers, that every person who tries to force the mysteries of the Christian religion into the Procrustean bed of his own intellect is bound for failure.

Martin Luther did not make that mistake. Far from being overwhelmed by Aristotelianism and making the mistake of some of the leading exponents of the *Hochorthodoxie* a century later, Luther recognized the great gulf between nature and grace, between reason and revelation. He knew that philosophy and theology are "compelled to resort to two different kinds of logic and even two different varieties of arithmetic," and while he employed reason to its uttermost limits, yet he knew that reason is altogether inadequate, which in itself presents a problem far deeper than logic.

As we carefully read the five chapters of the book, we were obliged to ask, again and again: Where is the clear sound of uncompromising Lutheranism? For instance, the winged word of Luther, by which he characterized faith, can hardly be made a definition of faith, especially in view of his hundreds of excellent statements. As one reviewer puts it: "It is disconcerting to read that for Luther, as for Kant, 'faith is not a considered step based upon the best available evidence, but a leap into the arms of God.'" And we heartily subscribe to the criticism which is dissatisfied with the thought that "Kant has cleared the way 'for a recovery of Luther's understanding of the nature of faith.'" It seems a harsh saying, but a careful study of the whole book clearly supports the criticism that the author "interacts far more thoroughly with recent liberal and neo-supernaturalistic sources than any other." And another review apparently finds reason to declare that "Mr. Pelican breaks through some of our

false assumptions about verbal inspiration as the foundation-stone of true religious certainty." The very fact that an enthusiastic reviewer speaks of "ever-fluid truths of the living Word" is really a condemnation of the book.

The present reviewer noted also other strange statements. With regard to the Flacian Controversy the author should have made it clear that the reference is to original (or inherited) sin. On page 41 the correct solution of the "natural knowledge" question should have been offered. More should have been said about Hollaz and the attributes of God which can be understood by reason, also the refutation of the Semler theory. We closed the book with a feeling of keen disappointment.

P. E. KRETZMANN,
Cuba, Missouri.

● Review of Publications

Problems That Plague the Saints. By W. A. Poovey. The Wartburg Press, Columbus, Ohio. 184 pages, 5½ x 7¾. \$2.00.

Ten informal moral essays, on such subjects as Christian giving, "interpretation" of Scripture, Christian conciliatoriness, spiritual procrastination, the superstition of fortune-telling, substitutes for Christian faith, etc.

The present volume is a considerable improvement over the author's work, *Questions That Trouble Christians*, reviewed in the February, 1947, issue of the *Confessional Lutheran*. However, a few strictures must be made. Like so many others, the author insists on limiting the use of Amos 3, 3 ("Can two walk together except they be agreed?") to the immediate specific historical application which the Lord made of it, and condemns any further application of *the general truth there clearly stated*: "The passage has been stretched to justify a thousand doctrinal divisions," p. 28. (Actually, we use the passage to condemn doctrinal division.) Again, when God at times used dreams to reveal His truths to men, this was no more a "divine accommodation to human beliefs," as the author says it was (p. 74) than when He revealed Himself to them in their waking moments. Rather, superstitions concerning dreams rest on the correct belief of the fact that God did use dreams in the past to reveal Himself. From perhaps the best chapter in the book,

Accept No Substitutes, we should like to quote the following: "What better way, then, for Satan to keep his grip on men's souls than by providing them with an imitation of Christianity? After all, it makes little difference to this enemy of mankind what a man believes so long as he does not believe the truth. In fact, the more closely the false teaching resembles the true, the better substitute it is for deceiving men. So the sham faiths have been constructed cleverly, brilliantly; they gleam with tiny facets of truth that bedazzle the eyes of the unwary and cause them to overlook the cheapness of the imitation." (P. 92.) We would, however, on the basis of Holy Scripture, give to the general principle here stated a wider application than the author does. On the basis of such passages as Romans 16, 17 we apply it to all false teaching over against any and every truth of Holy Scripture.

P. H. B.

* * * *

A Child Kneels to Pray by Grace Noll Crowell, illustrated by Lee Mero, Augsburg Publishing House, Minneapolis, Minn. 33 pages, 4¾ x 7. Cloth. Price: \$1.00.

This is a book of poems for children, charmingly illustrated. Nine of the twenty-six poems are intended as prayers to God. The poems are written in excellent verse by one who knows the ways of childhood and understands the mind of a child. They inculcate such things as love for and trust in God, purity of thought, gratitude for God's gifts, unselfishness, kindness, and courtesy. Some of the poems sketch exquisite word-pictures of the marvels in God's creation. We regret only that none of the poems speaks of forgiveness and cleansing through the precious blood of Jesus — the foremost need of children no less than of adults.

PAUL G. KOCH

THE "COMMON CONFESSION"
MUST BE REPUDIATED

THE "LUTHERAN WITNESS" MUST
BE RESTORED AS THE VOICE OF
THE MISSOURI SYNOD

THE ERRORS OF SIGNERS OF
THE "STATEMENT" OF THE "44"
MUST BE REJECTED

EVANGELICAL DISCIPLINE MUST
PREVAIL WITHIN THE MISSOURI SYNOD

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. I, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

VOLUME XII

JULY, 1951

NUMBER 7

THE KOCH — FRIEDRICH INCIDENT AT MILWAUKEE, 1950, AND ITS SIGNIFICANCE

A Documentary History

BY REV. A. V. KUSTER

Background —

The Statementarian Controversy

In September, 1945, "A Statement" was adopted by 44 members of the Missouri Synod clergy. These men appointed a Continuation Committee, of which Dr. E. J. Friedrich was chairman. "A Statement" was mailed to the entire clergy of Synod, together with an accompanying letter over Dr. Friedrich's signature.

This mailing was done after, and in spite of, special protest against it by the President and Vice-presidents of Synod.

The President's letter to the clergy of the Missouri Synod, dated April 30, 1946, pp. 9, 10, declared concerning "A Statement": "... there are some points with which we were not then and are not now in agreement. This holds true also of the 'deplorations' and also of the accompanying letter. . . . At this meeting [December 10, 1945] we voiced our disagreement with some of the points in A Statement as well as with the accompanying letter and insisted that these be corrected or withdrawn."

Early in 1946 the President appointed a committee of 10 men to deal with the State-

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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South
Chicago Avenue, Freeport, Illinois.

mentarians. At a meeting of this committee on April 27, 1946, the President and two of the Vice-presidents made it very plain that the matter to be handled was the doctrinal error in "A Statement" and enumerated in detail the errors contained in the document. However, the President dissolved this committee of 10 men before a year had elapsed.

In an open meeting of more than 70 pastors on July 1, 1947, the President of Synod said that "A Statement," as its words read, contains "doctrinal aberrations" which are "in themselves potentially divisive of fellowship."

The President and the Vice-presidents, however, had entered into an "Agreement" with the Statementarians in January, 1947. The "Agreement" declared: "Nothing has developed, however, which is divisive of church

fellowship." Also: "The withdrawal of 'A Statement' as a basis of discussion shall not be interpreted as a retraction; nor shall it mean that the issues involved shall now be glossed over or ignored." (President's letter to the clergy of Synod, January 18, 1947.)

To the meeting on July 1, 1947, referred to above the President said: "Nothing has been settled."

Among the errors, or aberrations, in "A Statement" are the following: That Romans 16:17, 18 does not apply to all who teach contrary to any doctrine of Scripture; that church fellowship is to be practiced without complete doctrinal agreement, agreement "in details of doctrine."

The letter accompanying "A Statement," bearing the signature of Dr. Friedrich, contained general accusations and charges against un-named members of Synod, without supporting evidence, as follows: 1. A pernicious spirit, utterly at variance with the fundamental concepts of the Gospel; 2. A wrong approach to the Holy Scriptures; 3. A misconception of the essence of the Gospel; 4. Barren, negative attitudes, unevangelical techniques; 5. Unsympathetic, legalistic practices; 6. Self complacent and separatistic narrowness; 7. Utter disregard for the law of Christian love; 8. Ecclesiastical persecutions.

But, as mentioned, the President and Vice-presidents had reached an "Agreement" with the Statementarians, and had promised that Theses for discussion of the "issues raised by 'A Statement'" would be forthcoming, the purpose of which would be to restore doctrinal agreement in Synod. They were also successful in persuading the 1947 Convention of Synod to agree to this general idea.

The "Agreement" and the Theses had the effect of suppressing opposition to the errors of "A Statement." The laity in general and a large portion of the clergy, were given the impression that nothing was particularly wrong, and that the whole Missouri Synod enjoyed doctrinal purity and unity. Statementarians have ever since been active, boring from within, resolutely propagating their errors from their various points of responsibility and vantage.

Regarding the President's Theses, some individuals and conferences regarded them as satisfactory, while other individuals and conferences reported them to be entirely unsatisfactory.

At the 1947 convention of Synod, Dr. Friedrich had received a sufficient number of

votes in the Vice-presidential elections to rank fifth among the candidates.

In 1949, to fill a vacancy among the Vice-presidents, Dr. Behnken appointed Dr. Friedrich fourth Vice-president of Synod on the basis of certain By-laws. Dr. Behnken's explanation is to be found in the *Lutheran Witness*, 1949, p. 346. This was done without reference to Article XI, B, 1-3, of the Constitution of Synod, having to do with the President's duty of doctrinal supervision. It was done without reference to the fact that Dr. Friedrich had not retracted either his former unscriptural views or his public defamation of his brethren in Synod.

1949 — Pastor Koch Protests

In a letter of the Rev. Paul G. Koch, of La Crosse, Indiana, a member of the Missouri Synod, to Dr. Behnken, under date of October 21, 1949, we find the following.

My dear Dr. Behnken,

I want you to know that I refuse to acknowledge Dr. Friedrich as my vice-president of Synod. Dr. F. is a false prophet. He has not retracted his false doctrine. It seems to me that the Word of God is higher authority than the regulations of my Synod. You, Dr. Behnken, should not have appointed him.

In his answer of November 10, Dr. Behnken repeated substantially what is to be found in the *Lutheran Witness* (see above reference).

A Protest and a Brotherly Plea

At the convention of the Missouri Synod at Milwaukee, on Thursday, June 22, 1950, after the committee on elections had revealed the name of Dr. E. J. Friedrich as one of the 12 candidates for the Vice-presidency of the Missouri Synod, and as the convention was about to proceed with the election of the 4 Vice-presidents, the Rev. Paul G. Koch spoke as follows:

Mr. Chairman and Brethren,

I must say that I must protest against the candidacy of Dr. Friedrich. Dr. Friedrich has made charges against his brethren, which he has not taken back, nor has he identified those that were meant. This is certainly not brotherly and it is not Christian. Furthermore, Dr. Friedrich has been the leader of a certain group of men who have signed a statement which contains false doctrine. This false doctrine has been shown by Scripture again and again and by various men in Synod to be false doctrine. I think that a person who is a leader of a church group such as ours, should not only be a Christian, but he should also be a man. When he has done wrong he should be big enough — I say a leader should be big enough to repent of his sin, to ask those whom he has sinned against

for forgiveness — that is the hard part, and it takes a big man, and we want big men, men of courage, men of spiritual strength as our leaders. I therefore would like to ask whether Dr. Friedrich is willing at the present time to denounce and disavow his former false teaching and to ask his brothers' forgiveness for the slander.

The transcript of the convention tape recording continues:

Dr. Behnken: The convention committee proposes this list of candidates as a result of this election or of the vote this morning. The only way anything can be done about it is that an amendment be made to strike this or that name which of course is the right of the convention. Otherwise this list goes before you.

Two conscientious protests against Dr. Friedrich as Vice-president, on grounds of Scripture, by two congregations of Synod, (Memorials numbered 623 and 624), had been printed in the Book of Memorials. These, as well as Pastor Koch's protest, should have been acted on before an election could rightly be held with Dr. Friedrich's name on the ballot. The fact that the Chair was over-riding duly registered protests rendered Pastor Koch's protest in order, and the ruling of the Chair out of order.

Pastor H. W. Romoser called attention to the fact that overture No. 623 had not been handled as yet. It was announced merely that this had been assigned to a committee.

The transcript continues with a speech by Dr. Herm. W. Bartels, President of the English District, and a Statementarian, as follows:

Mr. Chairman,

I think this procedure inaugurated by one of the members of the convention who has accused one of our brethren of false doctrine and heresy and that this is an individual subjective opinion (pause).

Dr. Friedrich has never been tried before the court of the church — never has been condemned by the church. Any accusation like that is certainly unwarranted on the floor of a convention among Christian brethren and certainly I think an accusation and a statement as has been made here on the floor of this convention is entirely out of order.

Dr. Behnken: The convention can determine by its vote. The Chair shall call that motion.

The convention voted to adopt the list of candidates including Dr. Friedrich's name, but did not elect Dr. Friedrich to the Vice-presidency.

Dr. Behnken Becomes Defender of Dr. Friedrich

At the opening of the morning session on Friday, June 23, 1950, President Behnken spoke as follows:

May we all come to order, please.

Because of yesterday's unfortunate happening in the matter of elections, the Chair would like to make a statement to the Convention. I want to sincerely apologize to the Convention and to Dr. Friedrich, who was concerned, for being taken somewhat unawares — off guard, if you please — and not being as alert as I should have been when the charges were made against Dr. Friedrich. I am very sorry that I was not alert. I should have called that out of order at once. Personal charges and attacks should not be made on the floor of the convention.

Brethren, I make this statement voluntarily. I have not consulted the vice-presidents, I have not consulted any members of the Board of Directors: I have lost a little sleep over this and have had occasion to give some earnest, serious thought to it. We do not want to inject that kind of tactics in the matter of our elections. If in the Chair, I want to try my best to rule such things out of order. Once more, I am decidedly sorry, I was not alert as I should have been. It was a mistake, and since it may have affected or influenced the election, I must bear my share of that responsibility. I am sorry.

And as to Dr. Friedrich and his membership on the Praesidium of Synod, again I make this statement voluntarily and make it without consulting anyone else. I want to say that Dr. Friedrich, after he accepted the vice-presidency, proved to be a Christian. I did not doubt his Christianity prior to that. Furthermore, he proved to be a gentleman — he proved to be a man who adhered to the principles of our Church, to the Holy Bible, and to the Lutheran Confessions, and he proved to be in every sense a man.

Since the unfortunate thing happened yesterday, I felt in conscience bound to make this statement to the convention.

We note: 1) The President and Chairman, by putting an interpretation on the words of protest, an interpretation that throws suspicion on the proper motives of the protestor, becomes an accuser. 2) The President and Chairman, ostensibly impartial, already condemns the protestor and 3) Already exonerates the Statementarian.

The matter having been thus touched off, there followed an inflaming tirade addressed to the convention by Mr. J. W. Boehne, Jr., who alleged among other similar things, that Pastor Koch had made

an indictment that approaches libel and which might conceivably be made a matter of litigation.

The next development was a motion "that on the suggestion of the President of Synod a committee be elected which will investigate this matter that came up on the floor of the convention yesterday." This was seconded. The first (unidentified) voice after this, in the convention transcript, gave a warning that this motion would do "no good" and that the matter should be permanently dropped.

Bitter denunciations against Pastor Koch were now hurled right and left, by several speakers, most of them Statementarian errorists and their fellow travelers. Phrases like, "Shameless piece of conduct," "public affront to the good God Himself," "character assassination," abounded in the "brotherly" speeches at this point. Unnamed brethren were accused of various unproved sins, as they had been in "A Statement" and in its accompanying letter in 1945. At one point the President attempted to get order as follows:

Just a moment, Dr. Geisemann, that doesn't belong here. Let's talk to the motion whether or not this should be referred to a committee.

At the end of Dr. Geisemann's tirade, the record reads:

Dr. Behnken: Do you favor the appointment of the committee or are you opposed to it? Mr. Chairman and Brethren, this is not to be laughed at, please, etc.

These speakers were careful to remind the convention of Dr. Behnken's exoneration of Dr. Friedrich, by repeating that they admired and commended Dr. Behnken for his position in the matter.

Pastor H. W. Romoser pointed out that the election for Vice-presidents was conducted without a clearance of Memorial No. 623, and that the proposed committee ought to deal with that.

The question was asked from the floor:

This could not mean that the committee would call in Dr. Friedrich for consultation, or anything like that, but restrict itself only to the happenings of yesterday?

The record continues, evidently with the Chair speaking:

This means that the committee has full right-of-way to act as it thinks best for the interest of Synod in bringing back its report to the convention. All who are in favor of electing such a committee please say "aye." Opposed "no." Carried.

Is it satisfactory to the convention if we ask this committee on nominations which we elected the other day to select candidates for this committee for us? It's moved and is seconded. Remarks? All who favor it say "aye." Opposed "no." The motion carried.

Committee with Prejudiced Chairman

Appointments to the special committee on this matter, known also as Committee number 20 C, were speedily made. The chairman of the appointed committee, Pastor R. S. Ressimyer, was known to be prejudiced in the matter and protest was made against his

membership on the committee. Depositions are on file, witnessing that Pastor Ressmeyer had described the protest against Dr. Friedrich as "dirtiest black-balling," and that protest against Pastor Ressmeyer's membership on the committee was registered on the same day, with President Behnken and the Chairman of the nominating committee concerned. But the prejudiced chairman was allowed to continue on the committee. It seems that the matter of speedy condemnation was facilitated at every hand and the matter of showing fairness to the protestor was lost along the way.

Pastor Koch was not invited to the meetings of the committee and thus was not given opportunity to explain anything or to defend himself. He was given no indication as to what time the report would be ready or when it would be presented on the floor. Also later, when the committee reported, it did not have a copy of its report to supply to the man it was condemning. This common courtesy should not have been overlooked.

Report of the Special Committee Number 20 C

The special committee on Pastor Koch's protest reported on Tuesday afternoon, June 27, 1951. The Report was read to the end of the first resolution. (Cp. Proceedings, 1950, pp. 661-662.) We quote the main portion, as follows:

Your committee . . . confines itself to two points:

1. The procedure followed in the regrettable incident which occasioned the appointment of this special committee;
2. The proper course of action to be pursued in the adjudication of differences between brethren.

Resolution I

Whereas, the candidacy of Dr. E. J. Friedrich for the office of vice-president of The Lutheran Church — Missouri Synod was protested in open and regular session of the convention by a fellow member of Synod; and

Whereas, this protest was made in a very irregular manner and could have been made in keeping with brotherly love; and

Whereas, The Lutheran Church — Missouri Synod would depart from its Scriptural path of forbearance and love if it were to countenance procedures such as the one employed in the aforementioned protest; and

Whereas, our Lord wills that all things be done decently and in order; therefore be it

Resolved, that The Lutheran Church — Missouri Synod in convention assembled, deplore this entire incident and concur in the sentiments expressed by the president of Synod at the beginning of the morning session on Friday, June 23, 1950; and be it further

Resolved, that The Lutheran Church — Missouri Synod, in convention assembled, declare its stern opposition to the procedure employed in the protest lodged, and be it further

Resolved, that The Lutheran Church — Missouri Synod, in convention assembled, place the strongest possible censure upon aforesaid procedure; and be it further

Resolved, that The Lutheran Church — Missouri Synod reiterate the law of Christian charity and brotherly procedure, and on this basis request that the accusing brother in the present incident remove the offense by an expression of regret to this convention.

The reader will note that the second and third "whereas's" presented unproved judgments of the Committee, and that nowhere in its resolution did it attempt to document its accusations against this protestor. We believe that it could not afford to make the attempt, as later developments proved. It rather indulged in what logic and law call "begging the question."

We give a very brief summary of the transcript of the tape recording, through several pages, for brevity's sake. Adoption of the first resolution was moved and seconded. In a lengthy series of questions of information by Pastor H. W. Romoser, it was revealed that the Committee felt it was unnecessary to call in Pastor Koch, and that the protest against the prejudiced member of the Committee had not been pursued.

The Rev. H. G. Hartner, President of the Colorado District, delivered an inflammatory tirade against Pastor Koch, violently accusing the latter of having slain a brother in Christ on the convention floor.

As to what followed we quote the transcript at length:

Pastor Romoser: . . . I would like to have an expression from the Chair or the convention whether it lies within the right of common, common justice — I'm not speaking of Christian love now, but *common* justice — that a man be found guilty of slander or libel, as you will, without being given a chance to defend himself before the judge and jury.

In the third place, I should like to know whether it is ever the right of any member of Synod at any time to protest the candidacy of any nominee for an office of Synod.

Dr. Behnken: As far as the first question is concerned, that was answered by the chairman of the committee. He said that "we are only concerned with the Regrettable Incident." They had nothing to do with the memorials that are in. I didn't get the sense of the second question. The third question is whether a man can protest. That's answered in the "Whereas." May we hear that again?

Secretary: Yes. Protest was made in an irregular manner and it could have been made in keeping with brotherly love.

Pastor Romoser: May I ask, on what ground the irregular manner was arrived at by the committee? I repeat my second question, whether the Missouri Synod, in convention assembled, believes that it is common justice for a committee to condemn a man and demand an apology of him without having heard him.

Dr. Behnken: Alright, let's have order, please. The chairman of the committee has the floor.

Committee Chairman: Everybody heard him, Mr. Chairman.

Dr. Behnken: Alright, who called for the floor, please?

(?): Mr. Chairman, I was here when protest was made. Now this man, of course, could not make that protest before, because the committee on nominations put up those candidates to the convention . . . Those things he said in that protest were the reasons for making the protest, and those reasons can stand. Now, the committee does not show here whether they do stand or not. They haven't investigated, they haven't examined the man. They haven't given him a chance to show whether these reasons are founded or not, and for that reason I think we cannot act on this until we give that man a chance to explain. He's got to be heard if he makes charges, and if he gives reasons, we have got to find out whether they are reason or not; and if those charges are correct, then he had a right to a larger protest.

Dr. Behnken: An answer of the committee.

Committee: Mr. Chairman, this protest could have been made, and his objection to an election could have been offered, and I am quite sure that if the convention had been asked to postpone, and this procedure had been followed, not the procedure which was followed, but the orderly one, the man could have been heard before anything else was done.

On a motion for the previous question, the vote was 302 "aye's" and 68 no's.

The entire report was now read (the second resolution for the first time).

The second resolution is to be found in the *Proceedings*, 1950, pp. 662-663. Here we quote only those sections which bring in the main issues at stake:

. . . What happened last Thursday afternoon was not proper. It was the result of a long series of unwise and wrong courses of action. We should guard against the recurrence of such regrettable incidents.

3. Many members of the Synod have been disturbed by a great mass of material, circularized among them, and by articles which have appeared in various publications.

4. Your committee believes in the freedom of speech and the freedom of the press, but it submits for your consideration that personal attacks upon brethren, members of the same church body, either by a publicly spoken word or by the publicly printed word, represent a sinful course of action and must be discontinued.

Whereas, it is always in the interest of the Savior's kingdom that proper procedure be followed, especially when brethren have differences; and

Whereas, brethren dishonor the name of God and sin against the law of love when they do not follow the proper procedure; and

Whereas, Synod has laid down rules of procedure which are in accordance with the will of God; therefore be it

Resolved, that Synod remind its members of the rules of procedure when brethren have differences, to wit: 1. When there are differences on the District level, paragraph 5.21 of the synodical *Handbook* be followed; 2. When there are differences on the synodical level, paragraph 5.81 of the synodical *Handbook* be followed. 3. When there are differences on the inter-district level, paragraph 5.83 of the synodical *Handbook* be followed.

In this way God will be pleased and His name will be glorified.

Respectfully submitted,

Rev. Rudolph Ressmeyer, *Chairman*

Rev. H. Treit

Mr. Elmore Boeger

Mr. Martin Luker

Rev. Oliver R. Harms, *Secretary*

A few minutes of discussion followed. The inherent "right of free expression," By-law 2.109B, was pointed out. The transcript for the day concludes:

Dr. Behnken: Any further remarks. The question has been asked. All who favor adoption of this resolution please say "aye." Opposed, "no." Carried. That should end this matter as far as Synod is concerned.

A Christian Appeal

On Thursday evening, June 29, Pastor Koch was given the floor and read the following prepared appeal:

Mr. Chairman and Brethren,

This convention has asked me to present an expression of regret concerning my protest against the candidacy of Dr. Friedrich for the vice-presidency of Synod. I am certainly willing, yes eager to make my humble and abject apology for any and all the serious sins of which I have been charged on the floor of this convention, as soon as such charges are substantiated on the basis of the official transcript and the statements I have made on this floor or the procedure I have followed are shown to be a violation of God's Word.

Before complying with the demand of this Christian assembly that a statement of regret be made by me, I should, therefore, request that this convention furnish me first with the following information which I must have in order to be able to make such apology honestly. What are the specific sins with which I am charged by this assembly? Does this convention accuse me of having stated that the aforementioned candidate for the vice-presidency is not a Christian? Does this assembly accuse me of having stated that this brother is not a man? Does this convention accuse me of having followed a procedure in the matter of this protest which violates the Word of God? Does this convention of Synod charge me with having slandered my brother by stating that *A Statement*, to which he adheres, contains false doctrine and slander against un-named brethren? Does this assembly accuse me of having made charges against the person of the aforementioned candidate for the vice-presidency, of having made an indictment which "approaches libel and which might conceivably be made matter of litigation," and if so, how does the

convention substantiate such a charge on the basis of the official transcript of the recording?

If it is on the basis of one or more of these and other charges made against me on the floor, that this convention now asks for a statement of regret, I would respectfully request the honorable convention to substantiate the charges made against me by references to the official transcript of the recordings. Before making the requested apology I would request this convention to consider whether in judging and condemning the mode of procedure followed in stating my protest it did so on the basis of knowledge as to whether or not I had taken previous steps in accordance with God's Word and the constitution of Synod before stating my protest on the floor of the convention. I would ask also: Does the convention hold that even though I was only a guest at this convention, it was my duty rather than the duty of the convention itself to ask that a certain procedure be followed as a result of my protest? If this convention charges me with having followed un-Christian procedure by stating my charges openly on the floor of the convention, how does it harmonize such a charge with the fact that substantially the same charges as those contained in my protest had already appeared in print in the Book of Reports and Memorials?

Since these questions, for which no answer is given in the two resolutions adopted with respect to my protest, would have to be answered before I would possess the information upon the basis of which the requested statement of regret could be written, I am appealing to the sense of Christian fairness of this convention in all charity not to deny this request, but to indicate a readiness to suspend further judgment until the questions addressed by myself to this Christian assembly be considered and answered in any manner agreeable to this present convention. I do not believe that I am asking too much when I request that the charges made against me be clearly stated and substantiated and that I be given an opportunity to be heard with respect to these charges, so that the members of this present convention and I may be fully assured that a statement of regret may not be in effect a violation of God's Word, an offense against Christian love over against the brother against whom my protest was lodged, or a sin against conscience.

Finally, since it was at the sessions of this present convention, the entire personnel of which will never again meet together for any future convention of Synod, that my protest and the action of members of this assembly over against it were taken, I would not want even a single member of the assembly to return home without having made every attempt on the part of all of us united in the faith in our Savior to resolve this matter. I would plead with you to join me in resolving this matter in accordance with God's Word. May the love of God our Savior move all of us to follow a procedure in this matter which is devoid of all legalism and in full conformity with the Scriptural principles of brotherly love.

While holding to all that I have said in this statement, I wish to declare that I deeply regret that interpretations of some of my words last Thursday were made in such a sense as was not intended by me.

In conclusion, I would respectfully request that my remarks of Thursday as they read in the official transcript of the recording and also the statement I have made at this time be included in

the book of the official proceedings of this convention.

The copy of the transcript which was sent to Pastor Koch concerning remarks which followed his appeal, seems to be incomplete. (Compare Dr. Behnken's letter of October 9, quoted below, concerning this part of the transcript.) According to this copy Dr. Behnken was first to speak with the words:

In the first place, the convention did not demand, it requested. Pastor Loose.

Pastor F. W. Loose, Sr., then launched into another lengthy speech against Pastor Koch, concluding with the words:

The assembly accused him of nothing. He made his statement here, that he stated as a fact and it was not so. He did not first take the opportunity to prove himself to be true and he has not taken it since. He has the right to prove that whatever accusation he made is so, if he can do it, but he has not done so, and to state an unproven accusation is a slander, is a sin against the eighth commandment, but the assembly accused him of nothing except the fact that he had committed a sin and asked him to retract the unproven accusation. And I believe the chairman should refuse to accept that statement.

Whereupon, according to the copy, Dr. Behnken concluded:

The chairman was going to rule this thing out of order. The convention requested an expression of regret and we get a series of questions. We close with this matter this evening.

This ruling of the chair was then upheld by the convention.

Thus, on the floor of the Missouri Synod Convention the brotherly request for explanation of the sin which Pastor Koch was supposed to have committed, which had drawn the "strongest possible censure," was practically ignored!

The Correspondence

La Crosse, Indiana
August 26, 1950

My dear Dr. Behnken,

You promised me an attested transcript of Synod's proceedings of Tuesday June 27 relative to my protest of the candidacy of Dr. Friedrich. (This would include: the report of Committee 20 C, the discussion and the action of the convention.)

I should also like to have an attested transcript of your remarks following my statement on Thursday evening June 29 and the action of the convention.

I am enclosing sufficient postage to cover the expense of mailing these documents to me. Thank you for your trouble.

You will please note that there are two Paul G. Kochs listed in the Lutheran Annual under the clergy of the Synod. In the official proceedings of

the Milwaukee convention it ought to state my place of residence so that the other Paul G. Koch will not receive the blame that has been attached to my name.

Fraternally,
PAUL G. KOCH

* * * *

Oak Park, Illinois
September 8, 1950

Dear Brother Koch,

Your letter, under date of August 26, is before me.

When you and Pastor Arnold V. Kuster were so insistent upon having a transcript of Synod's Proceedings of Tuesday, June 27, *attested*, you will recall that I spoke to you about displaying the wrong attitude. I simply could not understand why you could not believe brethren. Furthermore, the young ladies who made the transcript of the recording certainly would have no motive whatever to deceive anyone. It is their business to transcribe what the recording machine has recorded. When, however, you demanded an attested copy, I told you I would give instructions to that effect.

Now your letter asks for the *attested transcript*. I thought you had that long ago. I requested Dr. L. Meyer to have it attested. Evidently under the stress of the convention's business the ladies did not get at it. You must remember that these ladies who did the mimeographing, etc., often worked until the wee small hours of the morning.

I shall be in St. Louis for a meeting of the Board of Directors next Monday and shall then ask Dr. L. Meyer what was done with reference to the transcript and its attestation.

While I write, let me again urge that you manifest a different attitude toward brethren. You were shown every courtesy on the floor of the convention, though you were not a delegate. The convention heard you without interruption. Through its committee the convention then *requested* of you (not *demanding* of you) an expression of regret. Just why you did not comply with this request, I cannot understand. I thought that was exactly what you had in mind when on Thursday evening, just as I was walking into the hall for the meeting you told me that you were ready to make a statement to the convention. When you came with a series of questions which implied that the convention had wronged you, you know what followed. I am sorry that you did not comply with the request of the convention. That would have brought the matter to a satisfactory conclusion. Nothing more was requested of you.

If not too late, I shall take note of your remark about the fact that there are two men in our Synod under the name Paul G. Koch.

With kind greetings,

Fraternally yours,

JWB:RD

J. W. BEHNKEN

Dr. Behnken shows himself reluctant to allow Pastor Koch any self-defense. We wonder if he holds to the infallibility of the convention, for he takes Pastor Koch severely to task about his "questions which implied that the convention had wronged you."

La Crosse, Indiana
October 4, 1950

My dear Dr. Behnken,

I have your reply to my letter of August 26. I do not understand why the request I made was "displaying the wrong attitude" and was interpreted as an indication that I "could not believe brethren." In any matter of importance, and this is important to me, one desires absolute verification of what was actually said and done. It is most surely the nature of brotherly love that those who have in their possession the testimony which establishes the truth should be happy to share it with the one most concerned. Because of the above considerations, I not only asked you to cause your promise to me to be redeemed but also, in addition, requested an attested transcript of the proceedings of Thursday evening, June 29.

Furthermore, I want to assure you that there is no distrust of the motives or doubt as to the abilities of the young women who made the transcripts. The reports that have appeared in print regarding the objectives and actions of the Milwaukee Convention are, I believe, in no wise to be charged to ulterior motives or inefficiency on their part.

I am well aware that Synod shows its members a distinct courtesy when it permits them to speak on the floor of its convention. I am sincerely grateful for this privilege and I shall gratefully exercise my prerogative as a member of Synod at future conventions.

Finally, as to my requested expression of regret: I am most anxious that all things related to the issue should be resolved according to God's Word. Since you have directed a very earnest fraternal admonition to me (evidently after deliberate consideration of all factors involved), I am sure that you will be ready and willing to define the exact nature of my wrongdoing. Will you, taking into full account all correspondence prior to the convention and all that transpired at the convention, give me an exact statement of the points in which I sinned, i.e., violated the Word of our God? I shall be grateful for this brotherly consideration.

As indicated before, I should like to have both the attested transcript of the proceedings of June 27 relative to my protest and the attested transcript of your remarks on Thursday evening, June 29. I do not believe that you will deny this reasonable request.

Fraternally,
PAUL G. KOCH

* * * *

Oak Park, Illinois
October 9, 1950

Dear Brother Koch,

Your letter, under date of October 4th, was duly received.

The matter of getting a transcript of the recording that was made is not a simple one. Dr. L. Meyer had instructed the young ladies to prepare it and some part of it was missing. I believe that the enclosed presents all of it. However, this is not attested by any notary. Nor do I think that this is necessary. If you insist on the attestation, it will be necessary for you to avail yourself of the opportunity to check it. The recordings are in St. Louis.

As far as the expression of regret requested of you is concerned and your request that "the exact nature of my wrong-doing" be defined, let me say that in the transcript you have full information.

With kindest greetings,

Fraternally yours,

JWB:RD
Encs.

J. W. BEHNKEN

Pastor Koch sent a brief acknowledgement of the above letter on October 10, 1950.

* * * *

La Crosse, Indiana
November 15, 1950

My dear Dr. Behnken,

Kindly pardon my delay in answering your letter of October 9. You will recall that I wrote you only a brief note on receipt of your letter and informed you that the transcript of your remarks on Thursday, June 29, is not complete. I also stated that I would not answer your letter at length because I was rather busy that day. At the time I did not think I should be this long in answering. At this late date, then, I shall continue our correspondence.

First of all, let me refer to the matter of what is missing in the transcript. No doubt it is very easy to make a mistake of omission in transcribing from a tape recording. For this reason I asked you kindly to look into the matter again. I am sure that it will not be very difficult for the young women to make the correction.

In speaking of the transcript of the recording you state: "However, this is not attested by any notary. Nor do I think that this is necessary." I wrote you in my note of October 10 that I did not recall ever having asked that a notary should attest the exactness of the requested attested transcripts.

I do recall that you promised me an attested transcript of the proceedings of June 27 relative to my protest of the candidacy of Dr. Friedrich. I find no attestation of those particular proceedings. (Here is a notation "O.K. Paul Koenig 6/24/50" on a transcript of the proceedings of June 22 and 23.) Am I mistaken in saying that you have not yet fulfilled your promise?

You say in your letter; "If you insist on the attestation, it will be necessary for you to avail yourself of the opportunity to check it. The recordings are in St. Louis." Dr. Behnken, I do not have occasion to visit St. Louis as often as you do. If my memory serves me well, the last time I was in St. Louis was one hot June day of 1941 when I graduated from the Seminary. You did not know this; therefore, I shall not consider your remark unkind.

In answer to my request that you define the exact nature of my wrong-doing, give me a statement of the points in which I sinned, i.e., violated the Word of our God — you refer me to the transcript. What in the transcript? The remarks of Mr. Boehne and Pastor Hartner and Pastor Loose? I have read all this again and again! I have studied of resolutions of the special committee and I have considered the following points: 1. "This protest was made in a very irregular manner." 2. "Could have

been made in keeping with brotherly love." 3. "Was not proper. It was the result of a long series of unwise and wrong courses of action." 4. "Personal attacks upon brethren, members of the same church body, either by a publicly spoken word or by the publicly printed word, represent a sinful course of action . . ."

If at this late date I may be permitted to say a few words in my own defense, let me say: 1. If the protest was made in a very irregular manner, it is probably due to the fact that some very, exceedingly irregular things have happened in our beloved Missouri Synod during the past few years and these things have been dealt with in an irregular manner. 2. It has not been pointed out to me in what respect it was not made in keeping with brotherly love. The burden of proof lies with those who have declared this. 3. Why was it not proper? What criterion of propriety has established this? Surely not the Holy Scriptures. It is stated that it was a "result" of a long series of unwise and wrong courses of action. Is this statement not begging the question? Let it be proved that my action was the result of a long series of unwise and wrong courses of action. 4. "Personal attacks . . . represent a sinful course of action . . ." Here one would expect a passage from Scripture. I would ask: What constitutes a "personal attack?" Was my action a personal attack? Leviticus 19, 17 assigns the rebuke of the neighbor to the Law of Love. 1 Timothy 5, 20 demands public rebuke of public sin. The proposition of the resolution as it reads condemns what St. Paul did (Galatians 2, 11ff) as a sinful course of action. It also contradicts the Lutheran Confessions. (Please read the entire discussion of the Eighth Commandment in the Large Catechism.)

Furthermore, 5.21, 5.81, and 5.83 of the Synodical Handbook are referred to in the resolutions. Do you recall my letter to you when Dr. Friedrich was appointed Fourth Vice-President? What action has been taken according to 5.81? Consider further 2.143 of the Handbook. The committee on nominations has nothing to do with the nomination of vice-presidents. The only way in which I could protest the candidacy of Dr. Friedrich was on the floor of Synod. Or, can you tell me another way? He was nominated by the convention. I could not protest before he was nominated. Nor could I do otherwise than name him since that would have been an injustice against the other candidates. Nor could I protest without giving my reasons for protesting since that would have been an injustice to him.

Finally, the resolutions mention: brotherly love, the law of Christian charity, brotherly procedure, the Law of Love. Only one Bible passage is quoted, the Golden Rule. Did the committee and the convention mean that I acted contrary to the Golden Rule?

Dear Dr. Behnken, please show me in all loving consideration for my soul's salvation what Word of God I have transgressed.

My request for the attested transcripts referred to in previous letters still entreats your kindly consideration.

Fraternally,

PAUL G. KOCH

La Crosse, Indiana
January 26, 1951

My dear Dr. Behnken,

I have not received an answer to my letter of November 15. Was the letter received and answered, or did my letter or yours perhaps miscarry in the mails, as it happens occasionally?

I am extremely anxious, as I have written previously, that the matter that concerns me be resolved in a God-pleasing way. Will you, therefore, write me as soon as possible whether you received my letter?

Cordially in Christ,
PAUL G. KOCH

* * * *

Oak Park, Illinois
February 5, 1951
Dictated February 3, 1951

Dear Brother Koch,

Your letters were duly received.

Just the other day I had opportunity to discuss your letter under date of November 15 with the chairman who served on the special committee. This places me into a better position to answer at least some of your questions. Before I enter in upon that, however, let me say that the convention spoke to you when it adopted the report of the committee. This report speaks for itself.

With reference to points three and four mentioned in your letter, let me say that the chairman stated that both sides were referred to in the resolution. Both the *Confessional Lutheran* and the *American Lutheran* contained attacks upon brethren and that is no way to do it.

With regard to your protest against Dr. Friedrich's candidacy, you certainly could have asked about proper procedure. You could have asked whether a special committee should be appointed to consider a protest which you wished to register.

With regard to the whole report of the committee, the chairman mentioned that this was merely a statement that your procedure was out of order. There was not even a demand made upon you for an apology. The committee merely asked you to express regret for the incident.

To relieve your own troubled mind and your conscience, it would be part of wisdom for you to comply with the express wish of your Synod.

With kindest greetings,

Sincerely yours,
J. W. BEHNKEN

* * * *

La Crosse, Indiana
March 6, 1951

My dear Dr. Behnken,

Your letter of February 5 was received on the following day. I regret that I must say that it does not offer a satisfactory answer to mine of November 15. After two and a half months, you have selected only a number of items from it for comment. You say nothing about your promise and my request for the attested transcripts. You do not answer my plea to show me which Word of

God I have transgressed. You make no comment about my references to Scripture and the Large Catechism as to whether these are applicable or not. You tacitly admit that no regulation in the Synodical Handbook is applicable and advise me that I *could* have asked whether a special committee should be appointed to consider a protest I wished to make.

Whether a "statement of regret" or an "apology" was desired is immaterial. I stated before the convention on June 29: "I am certainly willing, yes eager to make my humble and abject apology for any and all the serious sins with which I have been charged on the floor of this convention, as soon as such charges are substantiated on the basis of the official transcript and the statements I have made on this floor, or the procedure I have followed are shown to be a violation of God's Word."

I had no doubt at that time, nor have I at this time, that my procedure was Scripturally proper. (1 Timothy 5, 20 and Galatians 2, 11ff.) If I am wrong, please show me with reference to these passages from the Word of God. My conscience is bound in God's Word. It dare not be bound by the opinions of church officials or of committees or of Synod's unsupported by the Word. If you cannot prove that I transgressed Scripture, then please plainly state this.

It seems strange to me that Pastor Ressmeyer should have spoken about "articles which appeared in various publications" as referring both to the *Confessional Lutheran* and to the *American Lutheran*. Did the committee wish to imply that my protest was the result of reading these periodicals? Did the members of the committee presume to evaluate the effect of what I may have read upon my conduct? In my letter I had asked that it be proved that my protest "was the result of a long series of unwise and wrong courses of action." What I wished to point out was that the historical observation in the resolution was begging the question. (If it was deemed necessary, and if it was the intention of the committee to rebuke the editors of the *American Lutheran* and of the *Confessional Lutheran*, then it should have done that in an honest and straightforward manner. The convention, I am sure, could only guess at the intent of those words.) Of course, linking my action with a "series of unwise and wrong courses of action" made it possible to censure other *un-named* persons with me. At the same time, however, that statement of the resolution made my "sin" all the worse in the eyes of uninformed delegates.

I want to assure you that I am troubled in mind and conscience daily because of my sins, but my protest against the candidacy of Dr. Friedrich is not one of them since God's Word does not accuse or condemn me for what I did. I am troubled about other things also: the state of the nation and the world and the intolerable situation in the Missouri Synod; because I have been faulted for doing what was for me a matter of conscience and duty under the Word.

I have wondered frequently whether your conscience is undisturbed by the Friedrich incident. It was you who gave the convention an interpretation of my statement in the course of your remarks on Friday, June 23. It was you who first cast reflection upon my motives by reference to "that kind of tactics." You shielded Dr. Friedrich. pub-

licly a transgressor of the Eighth Commandment and persistent defender of error, by telling the convention that since his appointment he had "proved to be a man who adhered to the principles of our Church, to the Holy Bible, and to the Lutheran Confessions," — and all this in spite of the fact that you yourself publicly wrote that there are things in "A Statement" and its accompanying letter which must be corrected or withdrawn (Letter of April 30, 1946) — an action which has not taken place as far as I am informed. You made these statements before the convention "voluntarily." It was you who said, "Personal attacks should not be made on the floor of the convention." (What proof from Scripture?) Cf. Galatians 2, 11ff.; 1 Timothy 5, 20; Romans 16, 17. "Mark them (*persons*)."

You condemned personal attacks yet permitted (for example) a shameful diatribe by Pastor Hartner without calling him out of order. (You did not seem to note that my accusers were in the main those who with Dr. Friedrich are signers of "A Statement.")

The convention resolved to elect a committee which "will investigate this matter that came up on the floor of the convention." In answer to a question whether or not this would mean that Dr. Friedrich would be called by the committee "for consultation, or anything like that," or restrict itself, you answered, "This means that the committee has full right-of-way to act as it thinks best for the interest of Synod in bringing back its report to the convention." The approved minutes for June 23, state, "Synod thereupon resolved that a committee be elected to present a slate of candidates whose duty it should be to examine the matter of these charges and present appropriate recommendations." (Proceedings, page 881.) But the committee did not investigate this matter. You permitted the committee to bring in a resolution that took cognizance only of my procedure and not of "the matter of these charges." (The committee had a chairman who was prejudiced, for which circumstances I have the testimony of witnesses in writing.) The committee did not give me the opportunity to defend myself. Why? Because "everybody heard him." (Ressmeyer.)

I was requested to express my regret without being told what Word of God I had transgressed. When I pleaded with the convention on June 29, to suspend judgment and answer the questions I asked, my statement was ruled out of order because I had been "requested" to express my regret instead of asking a series of questions. (What Christian love! What Christian forbearance!) You may say that the *convention* concurred in this. You may say also that the *convention* declared me guilty of improper procedure. But, please remember that the resolution presented by the committee states that it concurs in your remarks of February 23. It was the impetus of your remarks of February 23, the prestige of your high office, the respect you have enjoyed as a leader of our church, and the report of a committee which failed to do its Christian duty that caused the delegates to vote as they did in spite of the questions that were raised by a few men like Pastor Romoser. One who rose to defend the Scriptures is condemned; an exponent of the Statementarian errors was cast in the martyr role and described as one who proved himself to be a man who adhered to the principles of our church, to the Holy Bible, to the Lutheran Confessions! When was consideration given to the

question that Scripture requires us to answer: Are these charges that have been raised true?

Please bring Scripture when you answer my letter. If you cannot bring Scripture, then kindly inform the Synod in the columns of the *Lutheran Witness* that it is your considered opinion that I was condemned innocently.

Fraternally,

PAUL G. KOCH

* * * *

No word has since been received by Pastor Koch from the President, or any other official.

The "Note" in *Proceedings*, 1950, p. 663, corroborates the fact that Pastor Koch did not receive a hearing by the committee and that his questions were ruled out of order. In short, he was treated in an unevangelical manner.

This incident involves more than the mistreatment of a person. No church body can expect the blessing of God to abide with it as long as such an injustice in its record is not rectified.

Bible principles are in danger of being lost. We must never relinquish the right and duty of public rebuke of error which is publicly proclaimed and defended. "A Statement" is still with us, and so are its error and offense. None of the issues involved have been settled. No church body can expect the blessing of God to remain with it, if it continues to condone transgression of the Second Commandment.

Therefore, Pastor Koch, and those who, like him, defend the Scriptural doctrine of old Missouri, are obligated to be as unbending as Luther at Worms, and to repeat: My conscience is bound in God's Word. I can or will recant nothing, since it is neither safe nor advisable to do anything against conscience. Here I stand. God help me. Amen.

NORWEGIAN SYNOD REJECTS "COMMON CONFESSION"

The Norwegian Synod, affiliated with the Missouri Synod in the Synodical Conference, at its recent convention rejected the "Common Confession" and asked the Missouri Synod to reconsider its adoption of that document and likewise to reject it as a settlement of its doctrinal differences with the American Lutheran Church. Its resolutions further entreat the Missouri Synod to discontinue negotiations with the ALC "except on the basis of a full acceptance of the Brief Statement."

We ourselves have always insisted that if the ALC or any other church is not ready to agree to what Missouri and the whole Synodi-

cal Conference publicly confesses and teaches as a Brief Statement of its own doctrinal position, then *the objections it has to it should be honestly stated*. These could then be as honestly removed or, if that did not prove possible, each church body continue to go its own way. That is the way possible objectors to the doctrine of the Brief Statement in our own midst should and would no doubt be treated, and we know of no reason why anyone else should be dealt with differently. The contrary course which is being pursued in negotiations with the ALC is bearing the bitter fruit of division of our own forces such as is again plainly documented before us here.

The Wisconsin Synod will take action with reference to the "Common Confession" at its convention in August.

The full text of the resolutions of our Norwegian brethren follows.

WHEREAS, the matter of the Common Confession has been placed before our Synod by our sister synod, the Lutheran Church — Missouri Synod, for our consent to the course of action outlined in the resolutions of the Missouri Synod.

BE IT RESOLVED, that we cannot give our consent to the Common Confession as a settlement of doctrinal differences between the Synodical Conference and the American Lutheran Church, for the following reasons:

The Common Confession does not reject the errors of the American Lutheran Church. The document does not reject the false doctrine which has been expressed in the American Lutheran Church, that some parts of Scripture are not divinely inspired. John 10, 35; 2 Tim. 3, 16. On the contrary, when describing the origin of Scripture, the Common Confession uses the expression "content and fitting word," which is acceptable to many of those who also accept the false doctrine aforementioned.

Secondly, although the justification of all mankind in Christ (objective justification. Rom. 4, 5; Rom. 5, 18) has been openly denied within the American Lutheran Church, yet the Common Confession does not definitely state that God has declared all mankind to be righteous in Christ.

Thirdly, the error of the American Lutheran Church, that some people are converted to Christ while others are not, because the converted offer only a natural resistance, while others offer willful resistance — this error is not rejected in the Common Confession. Rom. 3, 22-23.

Fourthly, the Common Confession does not reject the error in the American Lutheran Church, that God elected His people to eternal life in view of their foreseen faith. (Acts 13, 48.)

Fifthly, the Common Confession does not reject the error taught in the American Lutheran Church, that the Means of Grace belong to the essence of the Holy Christian Church, Eph. 2, 19; Acts 2, 38; Matt. 26, 38. (The saints in heaven do not need the remission of sins.)

Sixthly, the Common Confession does not *wholly* reject such errors in the doctrine of the Last Things as the American Lutheran Church is tolerating, as, for example, that the Papacy may not be the Antichrist until the last day: 2 Thess. 2, 8) that an unusually large number of Jews will be converted to Christ in the future, (Acts 7, 51; Rom. 8, 7) and that there will be some kind of millennial reign of Christ, (2 Tim. 3, 1.) These are examples, sufficient to show that the Common Confession is not a settlement of the differences.

We therefore earnestly entreat our sister synod, the Lutheran Church — Missouri Synod, to reconsider its adoption of the Common Confession and to reject it as a settlement of its doctrinal differences with the American Lutheran Church.

We further entreat the Lutheran Church — Missouri Synod to discontinue negotiations with the American Lutheran Church except on the basis of a full acceptance of the "Brief Statement." (Titus 3, 10.)

Concern for the truth and for the continuation of our fellowship with the Missouri Synod on the doctrinal basis which we have enjoyed in the Synodical Conference through these many years moves us to draw up these resolutions. We desire our fellowship on the basis of right doctrine and practice to continue. God grant that the unity which once prevailed in the Synodical Conference may be restored by a steadfast adherence to the Scriptural principles that have united us.

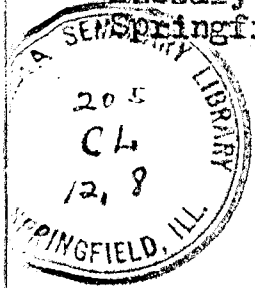
P. H. B.

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

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IN THIS ISSUE: A Word for Those That Cause Others to Err — The President's "Thoughts on Prayer Fellowship and Joint Prayer": Sources and Results of Such Thoughts — The Better Way — The Testimony of a Former Scout — The Bible and Sectarianism — Review of Publications — What Our Readers Say

❶ A Word For Those That Cause Others to Err

"Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips, for there is no answer of God." — Micah 3, 5-7.

❷ The President's "Thoughts on Prayer Fellowship and Joint Prayer": Sources and Results of Such Thoughts

Sources

When, upon my being asked to review the latest "guideline" from the President's office (which I had studied, with its numerous Scripture references, long before the writing of this article was assigned to me), I renewed my study of this document and related literature with that end in view, I planned a rather thorough analysis of it, in consideration of the importance attaching to its source as a release from the office of the

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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South Chicago Avenue, Freeport, Illinois.

President of the Lutheran Church — Missouri Synod.

After most of the preliminary work for such a thorough review had been done, however, it occurred to me that a briefer treatment would suffice, in view of the fact that, whatever the sources of such thoughts may be, their ultimate and final source is not the Holy Scripture. By this derogatory estimate of the document I do not mean to express the wholly unjustified judgment that none of the thoughts in this "guideline" stem from Scripture, but only that its specific novelty, over against earlier treatments of this theme in our circles, namely, the distinction between prayer fellowship and joint prayer, receives no Scriptural support from the passages here adduced for that purpose.

That the attempt to offer Scriptural evidence for such a distinction between

prayer fellowship and joint prayer as is championed in these "Thoughts" is entirely unsuccessful is a conclusion which any careful reader of the document may safely be left to draw for himself. The endeavor to supply human precedent for such a distinction is somewhat more successful. But if neither the document now under examination, nor the precedent to which it refers, nor other sources to which reference might have been made, succeed in showing that such thoughts stem from Holy Scripture, the other possible sources from which they may be derived, even though these include the Praesidium of the Missouri Synod or a resolution of Synod in convention assembled, are of very secondary importance.

The twenty page pamphlet "Prayer Fellowship" by Dr. H. Hamann (Australia) and the thirty page pamphlet of the same title by the late Dr. Th. Graebner agree quite well with the direction taken by the President's thoughts on the subject, but are not referred to as sources. The resolution adopted by the 1944 Convention at Saginaw is referred to as making "a definite distinction between these two terms" (prayer fellowship and joint prayer). Being quite well acquainted with some of the good brethren who served on the committee that brought in the Saginaw resolution, I can readily believe their assurance that the use which has been made of the resolution is not in accord with the committee's intentions. But this is of very little consequence, for the matter before us never was, nor ever will be, a matter of personalities, but rather a matter determined solely upon the basis of God's Word; and the wording of the Saginaw resolution as subsequently interpreted by officials of Synod cannot be upheld on the basis of God's Word.

That "joint prayer at intersynodical conferences, asking God for His guidance and blessing upon the deliberations and discussions of His Word, does not militate against the resolution of the Fort Wayne Convention" is of small consequence, if such joint prayer does militate against the divine prohibition of Romans 16, 17, — which it does, except in the case of orthodox men in an unorthodox church who are recognized as being in protest against the false doctrine taught in the body to which they belong (which situation the Saginaw committee had in mind).

Begging the Question

It is quite generally admitted to be a historical fact that "the New Testament was

written before the present relationship of Christian bodies agreeing in the fundamentals . . . but differing in other doctrines, yet existing side by side" (Graebner's "Prayer Fellowship," page 10). All praying together of Christians mentioned in the New Testament must therefore have been of the description which the President's "guideline" likes to call "von Gemeinschafts wegen," an expression of spiritual fellowship among Christians belonging to one confessional fellowship and adhering to one confession of faith. What this document says on page 5 about "joint prayers as a private exercise of Christians" is mystifying and confusing in the extreme. If "joint prayer" is not the prayer of two or more persons, and if "private prayer" is not the prayer of one person alone, then it will take a professional in semantics to understand the language of this document. But if joint prayer is the prayer of two or more persons, then what else than a common faith and a common profession of the same in this common act of worship can be supposed to have brought them together? Certainly not mere local proximity. Paul "gave thanks to God in the presence of them all" (predominantly pagans) on shipboard (Acts 27, 35), but this was certainly no joint prayer in which the pagans present were summoned to join or able to join. This same mystifying paragraph 5 on page 5, which speaks of "joint prayers as a private exercise of Christians," defines joint prayer as "the exercise of Christians as they meet outside congregational activity and have occasion to pray," and then lists Scripture passages which are apparently intended to demonstrate the correctness of this definition. But there is nothing in any one of these passages which indicates a meeting of Christians "outside of congregational activity;" and in one passage here quoted, 1 Timothy 2, 8, there is a clear indication that the passage refers to the common prayer of the assembled congregation, namely, in the use of the specific word "males" by the Greek text of verse 8, further emphasized by the mention of "women" in the following verse. If, however, there were anything in the Scriptures here cited to indicate that they refer to meetings of Christians "outside congregational activity" (as we may indeed assume that Christians of that day, as of this, did pray together outside of the stated assemblies of the congregation, e. g., in family prayer), this would still prove nothing with regard to joint prayer outside of confessional unity, which is the point that

the President's paper aims to establish, as stated in paragraph 9 on page 7.

It is simply nothing more than a begging of the question when prayer fellowship is defined as an exercise of church fellowship "von Gemeinschafts wegen," within the congregation, and joint prayer as prayer not "von Gemeinschafts wegen," or "outside congregational activity," "an exercise outside congregational worship," which does not necessarily involve church fellowship. What needs to be shown in order to demonstrate the thesis: "Prayer is not always an exercise of church fellowship" (beginning of paragraph 5, page 5), is that Scripture either specifically allows or offers precedent for joint prayer of those not in confessional unity, as long as this takes place outside of congregational worship. This will not be shown, since Scripture contains no such instance nor allowance of such a joint act of worship.

The position of the President's "guideline" on this point seems to be that if the parties praying together are in doctrinal agreement it is "prayer fellowship," and if they are not in doctrinal agreement it is "joint prayer." A more egregious instance of begging the question has seldom come to my attention.

The "guideline" apparently assumes, — and quite correctly, — that unity of confession existed within each Christian congregation in the apostolic age (the modern "community church" based upon agreement to differ in matters of faith and confession was then non-existent), and that persistent adherence to false doctrine and propagation of the same would occasion a split in the congregation or the expulsion of the false teachers. Such things occurred (2 John 10, 11; Titus 3, 10). Congregational worship, therefore, was expressive of confessional unity. But that those who thus "caused divisions and offenses contrary to the doctrine which ye have learned" could be joined with orthodox Christians in common prayer outside of the congregation, in some sort of "joint prayer as a private exercise," is a monstrous assumption which Scripture does not in any way countenance.

Definite Scriptural Principles

Far from allowing joint worship of those not in doctrinal agreement Scripture expressly requires avoidance of those who "cause divisions and offenses contrary to the doctrine which ye have learned" (Romans 16,

17). To pray together is an exercise or expression of fellowship, not of avoidance, regardless of the term by which it is designated. The President's "Thoughts" lay down the correct principle: "Visible fellowship in the Church Militant is dependent not upon inner faith, which no man can see, but upon a public confession, which must be in full agreement with the Word of God, Jer. 23:28; Matt. 28:20" (pages 3 and 4). That "prayer fellowship is part of church fellowship" is also proved by Acts 2, 42, in the President's "Thoughts," and witnessed by *Brief Statement*, paragraph 28; and of the three essentials of church fellowship: pulpit fellowship, altar fellowship, and prayer fellowship, it is rightly said: "One part is as important as the other in the question of church fellowship, and none must be ignored or disconnected from the other" (paragraph 3, page 4). Incidentally, this is exactly what is done in the *Common Confession's* statement on church fellowship (last paragraph of Article IX), which ignores prayer fellowship and thus disconnects it from altar and pulpit fellowship. Turning aside for a moment to Dr. Hamann's essay, we find the entirely correct statement: "The true, correct Scriptural concept of 'Unionism' or 'Forbidden Fellowship' determines the true, Scripturally correct concept of 'Forbidden Fellowship in Prayer'."

How can discussions starting with such correct premises as these of the President's and of Dr. Hamann's arrive at such strange conclusions as they both reach? By slightly different roads. Dr. Hamann later denies that the term "prayer fellowship" should be used at all. The term itself exposes us to the danger of being misled. Thus no practical conclusions with regard to the act of praying together can be drawn from the Scriptural principles regarding church fellowship and unionism, upon which basis Dr. Hamann had proposed to settle "the entire problem before us." The President's "guideline" asserts (without valid proof) that "prayer (joint prayer is meant) is not always an exercise of church fellowship." Thus our practice in the matter of praying together with others is freed from the control of the correct Scriptural principles of church fellowship which have been laid down in the premise. We perceive that both papers, Dr. Hamann's and our President's, when they arrive at the practical application (concerning which Dr. Hamann frankly states: "The question that is really the subject of this paper is the opening of our inter-synodical meetings with joint [and

spoken or audible] prayer") abandon the Scriptural principles which were to determine it.

Let us take the opposite course, and briefly observe to what conclusions we shall be led by permitting the Scriptural premises, so correctly stated in the President's "guideline," to control and determine our decisions on the practical matter of praying with other people. There is no Scriptural or logical basis for the statement: "While pulpit and altar fellowship are always, prayer is not always an exercise of church fellowship" (paragraph 5, page 5). There is sound Scriptural basis for equating these three expressions of fellowship, namely, Acts 2, 42. We shall therefore determine our practice in this respect, as in the other two, by the Scriptural statements regarding church fellowship, being no more disturbed by their omitting the specific mention of prayer than we are by their omitting the specific mention of public preaching or of the celebration of the Lord's Supper. Basic for the doctrine of church fellowship from the positive side are especially 1 Corinthians 1, 10; Ephesians 4, 3-6; Matthew 28, 20, from the negative side especially Matthew 7, 15 and Romans 16, 17. We find two passages which go beyond this general requirement of unity in doctrine as basic for the exercise of fellowship and mention a specific need of agreement in praying together: Matthew 18, 19, which, in the context of verses 15 to 18 and verse 20, certainly refers to congregational life, "von Gemeinschafts wegen," for all its mention of only two or three persons, and 1 Peter 3, 7 (if even domestic disunity hinders praying together, — in this case evidently family prayer, not congregational, — shall doctrinal disunity constitute no hindrance?)

As before stated, praying together with someone is certainly not an expression of avoidance but an expression of fellowship. Hence with those whom we are commanded to avoid we are not permitted to join in common prayer. But we are commanded to avoid "them which cause divisions and offenses contrary to the doctrine which ye have learned." Hence with them that are such we are not permitted to join in common prayer. The only question to be decided in determining with whom we may or may not join in prayer is whether or not the persons concerned are causing divisions and offenses contrary to the doctrine which we have learned. Where persistent doctrinal differences exist, as they do between the Lutheran

church bodies of America, there one or the other of the parties differing from one another must be "causing divisions and offenses contrary to the doctrine which ye have learned," for continuing in the apostolic doctrine produces unity, not doctrinal differences; and in every such situation Romans 16, 17, 18 is applicable. Romans 16, 17, 18 does not permit any two or more Christians to pray together as long as one or more of them is causing divisions and offenses contrary to the true doctrine.

The very case in which the Saginaw resolution is regarded as granting a limited exercise of "joint prayer" is thus seen to be a case where such prayer is particularly reprehensible, since it is concerned with organized groups coming together with definitely differing confessional and fellowship commitments. Such praying together does deny truth, specifically the Scriptural truth concerning church fellowship, does condone error, specifically the error that such fellowship is possible without complete agreement in doctrine, and does give offense.

Results

We are most unhappily in a position to observe some results of the practical application of the position championed by these "Thoughts on Prayer Fellowship and Joint Prayer" which we have endeavored to subject to the test of Biblical truth. Meeting under these circumstances an intersynodical committee has submitted a so-called *Common Confession* which purports to be a settlement of former doctrinal differences and "a statement of these doctrines (namely, those treated in it) in harmony with Scriptures," and this has in turn been accepted by the Lutheran Church — Missouri Synod and the American Lutheran Church in convention assembled. The present article is not the place to offer detailed evidence that these claims are not true, and that this document has placed our Synod on a false confessional basis with the American Lutheran Church. This evidence has been supplied by the present writer and others both before, during, and after the Milwaukee Convention.

For the serious consideration of those who share these convictions concerning the inadequateness and incorrectness of this compromising confessional document, I suggest in closing the following thoughts: Its production and adoption has not been the result of divine guidance. May it not have been the result of divine displeasure with a

prayer fellowship anticipatory of a doctrinal unity which did not exist at the time the *Common Confession* was drawn up, and which does not exist today between the parties to its acceptance, and least of all between its advocates and the adherents of the Scriptural "old Missouri" position expressed in the *Brief Statement*? May God have mercy upon our distraught and divided Synod!

W. H. M.

● The Better Way

Truthful separation is far better than dishonest union, and two Churches are happier, and more kindly in their mutual relations, when their differences are frankly confessed, than when they are clouding with ambiguities and double meanings the real divergencies. And even if two Communion are in downright conflict, it is better that the battles should be on the sides of clearly marked lines, or well understood issues — should be struggles of nationalities, under the laws of war, rather than the average, ill-defined warfare of the border, and of the bush.

Charles P. Krauth, *The Conservative Reformation and Its Theology*, p, 326.

● The Testimony of a Former Scout

By Paul Randolph

(EDITORIAL NOTE: We are republishing this article as it came into our hands, as a seven-page printed tract. We know no more about its author than what he tells us in this tract — that he speaks "as a layman in the Lutheran Church and as a former scout." Readers will no doubt find the article timely, enlightening, and refreshing. — P. H. B.)

Recently there has been a great deal of discussion in our church on the subject of scouting. I have read a number of arguments both for and against, and have heard many unwarranted assertions made by well-meaning individuals. However, I cannot remember whether or not any of these writers were scouts or former scouts. Therefore, I am writing this testimony with the hope and prayer that I may serve to clear up some misunderstandings and doubts. These are my firm convictions and impressions based largely on personal experience.

I am a former scout. By no means does this imply that I am an authority on scouting, and that I now speak as an expert on this whole question. However, scouting was rather

dear to my young heart; I was eager to advance myself, and by the time of my induction into the army, I had become a Junior Assistant Scoutmaster and a member of an Explorer detachment, a senior scout group. During my entire military service I kept in close contact with my scout troop, intending to return to scouting after the war. However, the post-war confusion and the necessity of completing the work for my college degree forced me to postpone and eventually cancel my scouting plans.

First, let us agree that scouting does have many commendable features. We all have read in the newspapers how boys have saved lives with a little first-aid learned in scouting. We ex-G. I.'s can all report that our scout experience in such things as morse code, knot tying, first-aid, mapping, and so on, was of considerable value in our military training. Other activities such as camps, hikes, hobbies, etc., serve to fill the free time of the boys in scouting and to improve them in mind and body. All these purely civic projects are of great value. They contribute not only to the physical health and the emotional stability and adjustment of youth, but also to the betterment of our country and our society as a whole.

However, scouting is not only these purely secular activities. In fact the aim and purpose of scouting is to train for good citizenship and to build character. To fulfil this, scout authorities realize that they need at least one essential — religion. For they "maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God." Scout authorities also recognize "the essential part that religion must play in character building." If they mean the Christian religion, we agree. But what religion do they mean? Let us see.

One of the four basic policies and principles adopted early in the history of the Boy Scout movement was to emphasize religion. Therefore, it has been "one of the fundamental policies of the Boy Scouts of America . . . to develop reverence to God." Since there are scout troops in almost every type of church, and even in some institutions which are not even churches, you may wonder just what "God" scout authorities mean. Furthermore, scouting "is specifically pledged to encourage reverence and faithfulness to religious obligations." Then, when we are told that the "religious emphasis of the Scout promise and Law" makes "the picture of scouting complete," we see how much religion

has been slipped into scouting, especially since the Oath and Law are the "soul of scouting, its vital principle, and its living expression." Scouting has religious prayers. Scouting has scout chaplains. Scouting sponsors religious worship. Scouts are even expected to consider their scout dues as "a part of stewardship training," just "like Sunday School collection." But notice, doesn't all this make scouting itself a religion?

Scouting is a general religion, purposely made such in order that it may cross denominational lines. In fact, since scouting is not limited to Christian denominations, the name of Christ is deliberately left out. This makes scouting a Christ-less and heathen religion — a non-Christian faith.

Like all religious groups scouting has a doctrine, or at least doctrinal tenets. This fact is not too apparent to most of us, since scouting does not outwardly display the usual features of a religious group. The worship program of the scout religion is not as formally organized as in our Lutheran Church, nor is it as precise doctrinally. In fact scouting often seems to provide only a program of leisure time activities. However, with careful study, one can discern a definite religious teaching and worship. Let us examine a few characteristics of this scout religion.

The doctrine of scouting, like that of all religions, includes a god. It is not the Triune God whom we Christians confess and worship. They call their god the "great scoutmaster." In my troop we youngsters offered a prayer of benediction to him at every meeting just before we went home. In addition there is an official scout table-grace in which scouts ask this "great scoutmaster" to bless their food. I can also remember other ceremonies, such as initiation and court of honor, which included prayers to this "great scoutmaster."

Many pastors and laymen in our church claim that scouts teach a philosophy of life. They say scouts teach the philosophy of work-righteousness; that is, the earning of one's own way to reward, including salvation, by one's own efforts or works. This is a serious charge, since work-righteousness is contrary to the teaching of Christ.

There is another group in our church which tends to "pooh pooh" this idea that scouts teach a religious philosophy. This group includes many of our church leaders. They carefully point out all the activities of scouting, and the good times boys seem to have as scouts.

However, I tend to agree with those who say that Scouting does teach a philosophy of life. From my own experience I have come to the conclusion that Scouting amounts to a laboratory course for teaching the un-Christian doctrine of work-righteousness. Let us see if you will not agree with me. One of the first things a scout learns is the Scout Oath. In this the scout vows, "On my honor I will do my best to do my duty to God and my country, and to obey the Scout Law; to help people at all times; to keep myself physically strong, mentally awake and morally straight." Concerning oaths, Jesus said that we are not to swear by anything, not even our head, much less our honor. (Matt. 5:33-37.) Instead He said, "Let your speech be Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." Don't our youngsters in scouting learn an oath which has more than the yea and nay in it? However, the sad part of this oath is that the emphasis is on the scout himself and his own resources. Each scout promises that *he* will do his duty to god, *he* will obey the law, and *he* will keep himself morally straight. In confirmation we Lutherans learn that we are dead in trespasses and sins, and that we are completely unable to do our duty to God, to keep the Law, and to keep ourselves morally straight. Instead, we learn that the Holy Spirit has "called us through the Gospel, enlightened us by His gifts, and sanctified and preserved us in the true faith."

The benediction we scouts offered at each meeting was: "May the great scoutmaster of all good scouts be with us until we meet again." Since we prayed this benediction at the end of the meeting, I often thought of it as I walked home. In my boyish way, I used to wonder if I had to be good to have this great scoutmaster keep me and if my efforts were good enough. These thoughts seemed to cloud over the fact that I do have a Father in Heaven, who does love me and is concerned about me, and who even sent His Son to die for me, whether I have been good or bad. However, since my scouting days, my Christian training has come into its own, and I now cling to the faith that I am a child of God because of the merits of Jesus who died for me, and not because of my efforts to be good.

Another thing a boy learns when he becomes a scout is the Scout Law. The Scout Law also fits into the work-righteousness pattern of scouting. One law frankly states, "A scout is reverent; He is reverent toward

God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion." To see that scouts obeyed this commandment, our troop kept a church attendance record. We were required to state publicly whether or not we had attended church the previous Sunday. Lack of church attendance was not very pleasing, since the troop as a whole gained some type of recognition within scoutdom for a good church attendance record. Thus, we scouts went to church, not necessarily because of a love and desire to hear God's Word, but to make a better record for our troop.

Notice that one of the aims of this law is to teach the scouts to respect the religious convictions of others. For example, we cannot respect the idolatry and Mary worship of Roman Catholicism. We cannot respect the convictions of Roman Catholics in South America, France, Spain, and other Catholic countries when they believe that they must destroy all other churches, attack Christians, and kill missionaries. We cannot respect the conviction of a Jew or modernist when he says that Jesus is not God. Instead, we recognize the *right* of any individual to his convictions. We may even fight for this right. We may respect the *individual* but must only *tolerate* his convictions, recognizing that under our constitution he is free to worship as he pleases. This important distinction between tolerance and respect is being ignored more and more in these days of social gospel. Tolerance is the Christian way and the true American way.

This scout doctrine of respect tends to teach that all religions are equal, and no particular one is the true religion. It teaches that all religious groups worship the same god, whether they worship Allah, the Jewish god, or Jesus Christ. The scout practice of respecting the convictions of others tends to blur the Triune God in the hearts and minds of our Christian boys as they confess a non-descript god as represented by the "great scoutmaster." In this way the Christian convictions of our children are subtly undermined and the work of our Christian Church is seriously hurt, especially when they are taught to respect convictions which are a denial of the one and only Savior.

Another law is, "A scout is clean; He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels in a clean crowd." Notice that this law has two ideas. The first is cleanliness of body. The other is cleanliness of thought or

spirit, definitely in a religious sense. . . . I did not realize the second implication of this law until it was pointed out to me by one member of the committee which was examining me for one of the stages of my advancement. Now, if scouting had used just the idea of cleanliness of body, no one could object. However, as the law stands there isn't even an implication of our filthy human sinfulness and defilement from which Jesus said we are "made clean by the Word which I have spoken to you." (John 15:3.) Instead the scout learns as one of the 12 scout laws that "A scout is clean."

Notice how the Scout Law differs from our Ten Commandments. Our Commandments first of all show us that we are sinners since "through the law comes the knowledge of sin" (Rom. 3:20). Then the Law shows us as Christians how God wants us to live. The Christian obeys God's Law out of love to Him and by the power of the indwelling Holy Spirit.

On the other hand, the Scout Law is an integral part of the scout system of advancement, and advancement is the scout method of providing the rewards taught in its doctrine of work-righteousness. Advancement is a reward for fulfilling certain requirements, which includes the obeying of the scout laws. I can recall that, before receiving an advancement, I was quizzed point for point as to whether or not I had kept the scout laws. I presume I would not have received my next step in the reward of advancement had I not professed I had obeyed them.

It is clear that we Christians by God's Grace obey God's Law out of love for Him, while scouts are induced to obey their law in order that they may earn a reward. Would it not be easy for the young unsuspecting Christian child in scouting unconsciously to by-pass teachings of his church and incorporate this un-Scriptural work-righteousness teaching into his own Christian faith? I know it is easy, because I feel that I did.

The fact that scouting has a definite and non-Christian religious doctrine is not noticeable to most people. During my years of scouting I never suspected that I was learning a religious theory. Even now I doubt if many leaders of scouting recognize that these tenets are being taught. There are no organized classes. There are no statements made and presented as doctrine. Thus, one may ask why we make such a fuss and bother over such a seemingly obscure point. The reason is that our scouting youth is being taught non-Christian theories in a most sly

and deceiving manner. The scouts, their parents, scout leaders and even religious leaders do not realize the efficiency and effectiveness of these practical courses.

The mechanics of these courses is rather simple. Scouts begin by obeying the laws, going to church, and doing all their other good deeds primarily to merit praise, to earn the reward of advancement, or to better their troop's record. In this way the religious doctrines of scouting gradually become the convictions of many scouts. Their whole outward life seems based on these teachings. I cannot help but feel that such a system of spreading unsuspected non-Christian teachings bears evidence of some tampering by Satan himself, especially when this system has acquired such a prominent place in our Lutheran Church.

Now, we of the Lutheran Church have been told many times that the Lutheran Scout movement was something new, something different. We have been told that scouting as provided by the Lutheran Committee on Scouting is perfectly acceptable to any Lutheran, and that a Lutheran church can have full control over its troop. When I first heard it, I accepted it "hook, line and sinker." But pretty soon I began to have my doubts. I began wondering just how this Lutheran Scout movement was so different from the whole world-wide and non-Christian scout religion? They call themselves scouts. They wear the same uniform. They recite the same oath. They learn the same laws. They use the same handbook. They have the same system of advancement. They have scout camps. They have scout chaplains. They earn the same merit badges. The Lutheran scouts teach work-righteousness, and even seem to out-do the other scouts in this by giving a special and highly publicized badge called "Pro Deo et Patria" for doing something really good. I have seen the Lutheran scout manual and "it is the same old raven with new gravy." Lutheran scouts are encouraged to subscribe to national scout literature, especially the magazine, *Boy's Life* — an uncontrolled source of non-Christian scout doctrine. Lutheran scouts even send dues to national headquarters! How can anyone say that the Lutheran scout movement is not a part of the general scout religion.

Recently, I was told that my former pastor, who is of the Augustana Synod, once asked scouting officials if it would be required of a scout to go to a court of honor for special degrees. He was understandably worried because this court of honor is a district meeting

for distributing the higher ranks and awards, and may be held in one of the many churches of the area. I went to a couple courts of honor in Congregational churches, and I think to one in a Presbyterian church. Now, my pastor was told that his boys must go if they were to receive these awards. Thus, to obtain a coveted reward, the scout attends a religious scout meeting in a church which often is not Lutheran. Does it still seem as if the Lutheran scout movement is so far apart from the general scout religion?

However, a Missouri Synod pastor just wrote me saying that he had been led to believe that scouting had undergone a reorganization in recent years, and that it is now acceptable to us. I had not heard of this reorganization, and I was quite happy to hear of it. I even wanted to find out more about it. I figured that the best place was at the Lutheran Scout Headquarters, which happens to be in Minneapolis. I even talked to the National Lutheran Scout Director, a very nice gentleman named Holstad. He knew my father, and so we were old friends immediately.

I began by asking about this reorganization in scouting. However, he did not know any more about it than I did. I am now wondering just how real this reorganization actually was.

I next asked about the difference between general scouting and the Lutheran scout movement. He immediately assured me that there was no difference, emphasizing the fact there is no such thing as a "Lutheran scout." They are all scouts, no more, no less.

Since that question was so easily answered, we started discussing the status of a Lutheran scout troop, or should I say, a scout troop in a Lutheran church, since there is no such thing as a "Lutheran scout." Mr. Holstad pointed out to me where scout authorities come and humbly say: "Here is a program adapted to the needs of the boy. . . . If you find that what we offer will help you in your youth program, take it and use it as you will." So, I naively asked, "Well, then, if we can use this program as we want, and if we do not like the oath and laws, we can always leave those things out and utilize the non-religious things such as knot tying, seamanship, camping, etc." But, oh no! I was told that the Scout Promise and Law are the very heart of scouting. Or as the Lutheran scout manual puts it, these are the "soul of scouting, its vital principle, and its living expression."

Pretty soon I was all in a jumble. Scouting says, and even our Lutheran church authorities say, that we may use the parts of scouting we wish. But then if we try to leave out the most objectionable aspects, we find that we cannot. Scout officials say that "there is no Boy Scout authority which supercedes the authority of the local pastor and congregation in any phase of the program affecting the spiritual welfare of Lutheran men and boys in scouting." However, they then turn around and will not permit a troop that may try to leave out some of the Scout's work-righteousness doctrines. In the Lutheran scout manual, *Scouting in the Lutheran Church*, the Lutheran committee on scouting quoted scouting authorities as saying that "scouting recognizes the essential part religion must play — but for scouting to attempt to provide directly and immediately this religious element in the training of youth would be a presumptuous intrusion into the field and function of the church." But, haven't we seen that scouting *has* intruded into the field and function of the church by manufacturing a god, the great scoutmaster, suggesting prayers, and setting up a compulsory program of work-righteousness? Sounds like quite a mix-up, doesn't it?

Eventually things began clearing up. It seems that scout troops in Lutheran churches are not to leave out any of this stuff. Instead, they are expected to "interpret" these things in the Lutheran way — to add something, to cover-up. It seems that Lutheran churches are expected to take this program in its entirety, and then try to say that the god mentioned in the oath and law, and other scout literature, including, I suppose, any mention of a god in *Boy's Life*, is our Triune God. Lutheran churches are to take the religious doctrine of scouting, and by some *hocus pocus* show our youth that the work-righteousness salvation of scouting is really salvation by grace, through faith. That is, each Lutheran church is expected to supplement or cover-up, which is just like trying to varnish over dirty woodwork. It just does not work — it still is dirty.

Let us see how a Lutheran pastor fares when he even tries to tamper with the doctrines of scouting. My former pastor, the one of the Augustana Synod, recently wrote me saying: "As far as lodge religion, including Boy Scout deism, is concerned, it no longer is even questioned among us. Most pastors take it for granted, and even train to serve the movement better. I still have no

liberty to become chaplain of such world religiousness. I asked one of the Lutheran leaders in the movement if he would permit my boys, should I have a troop, to confess, 'I will do my duty to God — as revealed in Christ Jesus'? But he replied that would not be possible. You could believe that in your heart but didn't need to say it. It would destroy the purpose of scouting that respects the convictions of others. I said that I did not require that Jewish scouts, or Universalist scouts or others would have to be less respected for their convictions. They would not be forced to say anything they did not believe. All I asked was that every Christian lad, and especially our Lutheran scouts, would have enough respect for their own convictions to declare them. No, it would be impossible, I was told. The issue lies just there. It is not possible to have more than one God. If Jesus be God, let us say so. If we do not have the conviction that He is God, then let us declare it honestly and say to Jesus, 'Get down from Thy throne at the right hand of God the Father'."

In the light of this experience of a Lutheran pastor with the scout program of the Lutheran Church can *you* understand what our Lutheran church leaders mean when they echo the words of scout authorities: "Here is a program . . . take it and use it as you will"?

I wonder if the leaders of our Lutheran Church realize the inconsistencies in what they are saying? They claim that the scouts are not a religious organization, but then include and recommend many religious features of scouting. They even promote and support scout chaplains. Lutheran leaders claim that the individual church may take of scouting what it wills, when the church is not permitted to leave out some of the worst parts. In the Lutheran scout manual we are told that under proper guidance, the Boy Scout program may be successfully integrated with the program of the church; but then the church cannot even bring the name of Christ into the scout oath. In addition, Lutheran leaders have contributed to the un-Lutheran doctrines of scouting with the special "*Pro Deo et Patria*" reward. Lutheran leaders have told us that the Lutheran scout movement is something separate from the general and deistic scout religion. Lutheran Scout headquarters has a different story. Our Lutheran leaders have tried to sell us on the idea that there has been a recent reorganization in scouting. The news of this big reorganization has yet to reach the Na-

tional Lutheran Scout Director. In this Lutheran scout manual, *Scouting in the Lutheran Church*, we learn that the annual fee each scout must pay, "goes to the National Office and helps defray the essential expenses of maintaining a National Service organization." Such seems reasonable, and maybe that is the impression that Lutheran leaders have tried to create. But wait. If you look in all the *general* scout literature, you will notice, as I did, that every scout, regardless of whether he is Lutheran or not, is paying not only for the administration but also for the *extension* of scouting. Has there been a deliberate attempt at covering-up something — something that may be rather distasteful to some of us? Is someone trying to hide the fact that every single scout of the more than 2500 scout troops in the Lutheran Church must not only pay for the administration of scouting, but *must also help extend this deistic religious faith*? It is hard to believe that this is the product of our Lutheran church leaders.

I am not trying to pose as an authority on scouting. I know that I am not. Nor am I a theologian, which is obvious. It is only as a layman in the Lutheran Church and as a former scout that I have written some of my present evaluations of the impressions I gained from scouting itself. I have tried to show the simple fact that scouting has its religion, and that we Lutherans must treat it accordingly. We ourselves would not even think of trying to belong to a non-Lutheran church and still retain our Lutheran membership. So also, it is rather illogical for our boys to be both Scouts and Lutherans at the same time. We should teach our boys *not* to "two-time" in this way, rather than encourage them as we are now doing.

My quarrel is not with the Scout program of recreation and training in self-help, resourcefulness, skills, nature-lore and social living, but with its false, Christless religious philosophy to which scouts of all faiths must subscribe. It is a compulsory religion which violates the principle of religious liberty. As the scout program is set up, it *just does not fit in the Lutheran Church*. We cannot escape this fact, despite the compromising and misleading attitudes of some of our Lutheran church leaders.

How can we permit, encourage and support such an un-Lutheran organization as the Scouts? As a former scout I ask you to examine this whole question. Ask yourself, "Do the Boy Scouts really deserve a place in

our Lutheran Church any more than the Masons, the Catholic church, or any other 'do-good' religious group?"

Despite the many fine features of scouting, we can come to only one conclusion; namely, that our church must rid itself of this cancerous growth. As Christians we cannot be satisfied with this compromising, glossed-over scout program of the Lutheran Church. We know that our Lutheran Church once did not have a scout program. We know also that our Lutheran leaders have conferred over and over with scout authorities. Yet we see that these past dealings with scout officials have brought only "half-way" changes, if any at all. We have no other choice but to cut off this growing menace and to develop our own *Christ-centered* youth program, one that is established by Lutherans, developed by Lutherans, led by Lutherans, and therefore would contain only true Lutheran theology. Surely our Lutheran Church has the resources for establishing such a program. May God grant us the courage and initiative for setting up our own God-pleasing, Christ-centered, truly Lutheran youth program.

"If the trumpet give uncertain voice, who shall prepare himself for war?" (I Cor. 14:8.)

NOTE: Almost all quotations concerning scouting are from *Scouting in the Lutheran Church*, the Lutheran scout manual.

● The Bible and Sectarianism

We got into a discussion with a porter on a pullman about matters religious one day. Speaking of various sects, of one of which he himself was a member, this is the way he finally put it, with a gleam of light in his eyes and a knowing smile on his face: "I guess we all believe in the Bible to a certain extent; but we try to fix it up to suit ourselves."

● Reviews of Publications

Gopher Tails for Papa. By Erling Nicolai Rolfsrud. 86 pages, 5½×8. Augsburg Publishing House, Minneapolis. \$1.25.

This is a well written, delightful tale revolving about the life of pious Norwegian settlers on the great American prairie in pioneer days. On a fly-leaf addressed *To the Reader* it is stated that the story told in these pages is fiction, but incidents are based

on actual happenings. "It is historical fact that many early prairie churches derived income from gopher-tail bounty. It is also true that an Indian garbed in a red nightgown actually attended a church at Jamestown, North Dakota." Well, read the story for yourself. You'll enjoy it. And children will really like it.

P. H. B.

Can You Tell Me? Answers to Questions Children Ask. By Dena Korfker. Zondervan Publishing House, Grand Rapids, Michigan. 96 pages, 7½×9½. \$1.50.

The author has dedicated this book "to all my dear little friends at Oakdale Christian School of Grand Rapids, Michigan, who ask questions which should be answered." It is taken for granted that the children addressed are Christian, very little being said about sin; nothing about repentance. The facts of life are told in simple words and in a manner that should really appeal to children. The book is profusely and well illustrated. Print, paper, binding, and format are fine.

That God is "one Person" (p. 14), "the Person" who made the world will be put down as a slip, especially in view of the fact that the Trinity of Persons in the eternal Godhead is later expressly taught (p. 79f). The following sentiment concerning the heavenly life must be rejected: "Some people seem to think that we shall spend all our time singing and praising God. Other people think we shall do the same things in heaven that we do on earth. They think that we shall work, and build houses, and go traveling just as we do today. We do not know which of these people are right. God did not tell us, so we shall have to wait until we go to heaven to find out." (p. 86.) Exception must likewise be taken to the manner of presenting St. Paul's expectation of the Second Coming of Christ and to the thought that the Antichrist has not yet come. (P. 96.) It is too bad that such faults mar an otherwise excellent book.

P. H. B.

The Apostle Paul, His Life and His Work, by Dr. Olaf Moe. Translated by Dr. L. A. Vigness. Augsburg Publishing House, Minneapolis. 575 pages, 6×9. Price \$4.75.

Dr. Moe, Professor of New Testament Exegesis at the Independent Theological Seminary at Oslo, Norway, is the author of two works on the Apostle Paul. *The Apostle Paul, His Life and His Work*, originally published in Norway in 1923, has now appeared

in an English translation. A second volume, treating of the theology of the Apostle, is now also being translated and prepared for publication.

Dr. Moe's study of the life and work of the great Apostle represents "chiefly a summation of the more commonly accepted results of Pauline research." It is divided into three parts: Childhood and Youth. The Period of Manhood. Paul's Last Years. The book contains much valuable background material on the religious, social, and intellectual conditions of that period. The three great missionary journeys are carefully studied on the basis of the Acts of the Apostles, and the occasion and content of each Pauline Epistle are noted in detail.

This otherwise outstanding work is, however, marred by millennialism. "After the defeat of the renewed attack by the world-powers at the end of the millennium, there will occur a general resurrection and a general judgment which will eventuate in an eternal separation between the evil and the good." (P. 75.) The author insists that Israel "as a people" will return to Christ (pp. 395, 564), and that after the "personal manifestation of Antichrist" the "final salvation of Israel" will take place. (P. 311.)

Dr. Moe always upholds the trustworthiness of Luke as an historian, and yet he seems to have a very low conception of the inspiration of Scripture. "He (Paul) is conscious that his religious conception is wrought in him by God himself — he locates his doctrine within the sphere of inspiration. . . . But he does not mean that inspiration abolishes his own intellectual work. The discursive, argumentative manner by which he seeks to convince his readers, shows that his own conviction was formed through the same process or at least confirmed in similar manner." In this sense Paul became "the man who out of his own special experience inherited the call to create a theology." (P. 540.)

This study of the life and work of St. Paul should prove a valuable addition to any pastor's library. D.

❷ What Our Readers Say

"Permit me to thank you for the very fine way in which you treated the entire matter of my paper, *The High Church Lutheran and the Catholic*." — Clarence W. Stangohr. (The reference is to the April, 1951, issue of the *Confessional Lutheran*.)

"Sometime I should like to tell you about some very interesting observations that have been made to me by both 'Missourians' and Non-Missourians about your publication and its stand. My personal conviction is that if the average Missouri Synod Lutheran knew what was actually going on he'd back your stand to the hilt." — A non-Lutheran who is interestedly watching developments in the Missouri Synod.

"Your testimony and work are far more important than they have ever been, and, with every passing day, developments in our beloved Missouri Synod are making your publication indispensable." — Pastor, Minnesota.

"It is wonderful to know there are still those with us who are fighting each in our own small way to keep the sound truth in our midst and guide our children right. I have enjoyed reading your paper and wish you God's blessing in your continued effort to bring these truths to the attention of so many people who without your help would not know which way to turn." — Mrs. H., Missouri.

"The enclosed check for \$50.00 is for my sustaining membership in the Confessional Lutheran Publicity Bureau. I have wondered if our Missouri Synod members would not have a clearer understanding of the seriousness of Lutheran merger if the political aspects were pointed out. With other Lutherans already affiliated with the Federal Council of Churches. Lutheran merger now becomes only one step removed from the Federal Council. Could we not promote the sale and distribution of the pamphlet. *The Truth about the Federal Council of Churches* put out by the Beacon Press?" — Mrs. G., Illinois. (The Federal Council has recently merged with other bodies, including non-Roman Catholics, to form the larger "National Council of the Churches of Christ in the USA.")

THE "COMMON CONFESSION" MUST BE REPUDIATED

THE "LUTHERAN WITNESS" MUST BE RESTORED AS THE VOICE OF THE MISSOURI SYNOD

THE ERRORS OF SIGNERS OF THE "STATEMENT" OF THE "44" MUST BE REJECTED

EVANGELICAL DISCIPLINE MUST PREVAIL WITHIN THE MISSOURI SYNOD

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. I, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — *Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession*, Trigl. Conc., p. 1095.

VOLUME XII

September, 1951

NUMBER 9

IN THIS ISSUE: The Secret of the Church's Success — A Brief Review of the Various Union Documents — Our Privilege and Duty — Theses on Joint Prayer — Anger — The Liturgical Movement Within the Lutheran Church — Review of Publications — What Our Readers Say.

● The Secret of the Church's Success

("Not by might, nor by power, but by My Spirit, saith the Lord of hosts." — Zech. 4, 6.)

"There are things that need to be viewed, and possibly revalued, in the light of our text. How often, for instance, is not the success of a congregation rated according to its ability to 'make the budget'? And, in comparison, how seldom do men ask whether its members, like those of the first Christian congregation, 'continue steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers'? Money, no doubt, plays an important part in church work. God uses it to obtain and extend the preaching of the Gospel; and it is by no means immaterial

to Him whether we contribute our proportionate share. But while it pleases the Lord to employ our material means in His service, it must be remembered that these in themselves do not build the Church and should not be considered the secret of its success."

Rev. Oswald Riess, in a Pentecost sermon on the Secret of Successful Church Work, Zech. 4, 6, *Everlasting Arms*, p. 100.

● A Brief Review of the Various Union Documents

The *Confessional Lutheran* has from its inception discussed the various union documents as they appeared, from the *Chicago Theses* down to the so called *Common Con-*

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Assistant Editor.....Rev. J. Buenger
Managing Editor.....Rev. Theo. Dierks, S. T. D.
Contributing Editors.....Rev. A. V. Kuster, B. D.
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Herbert Lussky, M. D.....Evanston, Illinois
Albert H. Knopp.....Chicago, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South Chicago Avenue, Freeport, Illinois.

fession. By irrefutable proofs it has been shown that each one of these documents failed to settle the doctrinal differences which have for many decades separated the Synodical Conference from other synods. No serious attempt has ever been made to refute these proofs. *They have simply been ignored.*

It is not the purpose of this present article to bring new evidence or to repeat arguments which have been adduced before, but simply to review these documents according to their merits, or rather demerits, and thus to offer our readers a bird's-eye view of the whole union movement.

1. The St. Paul Theses (1916)

The *Confessional Lutheran* had no occasion to discuss the very first of the union

documents, the *St. Paul Theses* of the year 1916. These theses originated at a time when previous public intersynodical conferences which had been held between spokesmen of the Synodical Conference and of the former Ohio and Iowa Synods had brought no tangible results. It cannot be said that there had been no result whatever of the last named conferences. The testimony of our representatives, especially the eminently clear expositions of Dr. F. Pieper at Watertown, Wisconsin, had made a deep impression on the whole assembly, as participants in these meetings at that time reported. But the only effect which these clear testimonies had on our opponents was that they began to review and to change their terminology. They learned to express their views in a language which was no longer exposed to exactly the same objections which had so tellingly unmasked their doctrine of Conversion and Election as synergistic. For instance, Dr. Stelhorn's favorite statement that natural man can by powers offered him by grace omit wilful resistance was first avoided and *later expressly rejected*. But while the language of our opponents changed more and more since that time so that it came closer to ours in certain respects, their doctrine, as they asserted time and again, remained the same. They hid the old error behind new and seemingly inoffensive phrases.

At that time the idea gained ground among pastors of the various synods that the real cause of failure lay with theological professors who wrangled about hair-splitting theological technicalities; that if only pastors could discuss the doctrine among themselves they would readily come to real agreement. Accordingly intersynodical conferences were arranged to which only pastors, and no professors, were invited. The result of these conferences was the *St. Paul Theses*, accepted at an intersynodical conference in St. Paul Minnesota, May 4, 1916, and signed by 555 pastors of the Missouri, Wisconsin, Iowa, and Ohio Synods. In this document the doctrines of Conversion and Predestination were set forth in four theses and nine antitheses. These theses and antitheses were introduced by the following preamble: "From the very start the agreement was made to abstain in the discussions from everything historical." Since the historical included false teaching which had to be adjusted it was only natural that the discussions confined themselves to common ground, that is, to that

part of doctrine which was not in dispute. As soon as a member of the conference referred to false statements which had been made formerly and which should be set right his remark was ruled out as "historical."

The result of this procedure was such as was to be expected. The assembly was surprised and gratified at the measure of agreement which it found among participants. Theses and antitheses reflected this state of affairs; they contained truths which were accepted and rejection of errors which was subscribed to by every member of the conference. But the real differences, as they existed at that time, were not touched at all.

Although this procedure was un-Lutheran and could not possibly lead to a satisfactory result, one could not but get the impression that these men were sincere and that they acted in good faith; that they did not realize that they were covering up doctrinal differences which still existed, in the opinion that the differences were a thing of the past; that these differences indeed once existed, but that they were by this time dead issues which should no longer disturb the unity of the Church. These men did not know that old errors now appeared in a new garb in which they were more dangerous than before, because they were more adroitly veiled.

The St. Paul Theses treated only the doctrines of Conversion and Election and omitted all other differences which were still to be cleared up. This document presents the very first attempt at offering a basis for establishing fraternal relations with our opponents. Although it was at that time widely distributed, it did not create a great excitement in our synod. It remained the *most harmless* of all union documents.

2. The Chicago Theses (1928)

The *Chicago Theses* were entirely different from the *St. Paul Theses* in almost every respect. They were not the result of private discussions, but of official colloquies, held by representatives of the Missouri and Wisconsin Synods on the one hand, and the Ohio, Iowa, and Buffalo Synods on the other hand. They were not the product of one or a few conferences, but the result of a long series of meetings which extended over a whole decade (1918-1928). Every expression was carefully considered and reconsidered. Doctrinal differences were not simply ignored, but came to the surface every once in a while. And still the representatives of the Synodical Conference were surprised and

finally deceived by language on the part of Ohio-Iowa for which they were not prepared. Our opponents had at that time definitely discarded the openly synergistic terminology of Dr. Stelhorn and his contemporaries and had adopted a mode of teaching which hid the old error under expressions which sounded "Missourian" but which also could be understood, and were meant by them, in the old Ohio-Iowan sense, as has often been shown in the *Confessional Lutheran*.

Since a gentlemen's agreement had been arranged at the beginning of these deliberations, to the effect that all polemics should cease in the publications of the participating synods for the duration of the conferences, these changes in the mode of teaching on the part of the Iowa and Ohio Synods never found due consideration in the official publications of the Missouri Synod either at that time or later. The Controversy has never been officially reopened. As a result of this the following generation of pastors as well as of laymen of the Missouri Synod was and still is almost completely in the dark as to the doctrinal position of the American Lutheran Church and the doctrinal differences between this church body and the Synodical Conference.

The *Chicago Theses* therefore constituted a real danger for our synod. Members of the Missouri Synod who had carefully watched the change of front on the part of Ohio-Iowa warned privately against the ambiguity of the expressions which were employed in the *Chicago Theses*, but they were unable to voice their misgivings in the official publications of their synod on account of the mutual agreement just mentioned.

However, the danger was averted for the time being at the convention of the Missouri Synod at River Forest in 1929. Sound and stalwart Lutherans, such as Drs. F. Pieper and P. E. Kretzmann and Pastor Th. Hanssen were members of the convention committee of that year which was to report on the Chicago Theses. The committee did not find in the theses an adequate basis for establishing fraternal relations with the Ohio and Iowa Synods, and the River Forest Convention rejected them. At the same time it was resolved to draw up a confession of our own which would in clear and unmistakable language set forth the doctrinal position of the Missouri Synod in theses and antitheses *and which should henceforth be the basis for further doctrinal deliberation with our oppo-*

ents. The result of this resolution was the well known *Brief Statement* which was later repeatedly accepted by the Missouri Synod by unanimous vote as firmly based on clear Scripture.

The *Chicago Theses* were by far the most elaborate and the most adroit union instrument which was ever presented to the Missouri Synod for ratification. By its rejection and by adoption of the *Brief Statement* in its place as a basis for all further union efforts the danger of a false union seemed to be averted for the Missouri Synod. Dr. Reu, after reading the *Brief Statement*, wrote: "Herewith the efforts for union are buried." And the danger would have been definitely averted from the Missouri Synod if all Missourians would have faithfully abided by the *Brief Statement*. But the unionists in its midst did not rest.

3. The ALC Declaration and the Resolutions of 1938

Ten years had passed before it seemed advisable to approach the Missouri Synod with another union instrument. In 1928 "the time was not yet ripe" as Dr. Theo. Graebner put it. The sound Lutheran spirit which is irreconcilably opposed to all compromise with error was still too strong. In the meantime the Ohio, the Iowa, and the Buffalo Synods had merged in the American Lutheran Church on a platform which was typically Iowan. To the old differences a new one had been added. Beside the doctrines of Conversion and Predestination, of the Church and the Ministry, of Sunday and of the Last Things, the doctrine of the Inspiration and the Inerrancy of the Holy Scriptures had also come into dispute. The Ohio Synod, which had originally stood firm on the old Lutheran doctrine of the Verbal Inspiration and the Inerrancy of the Scriptures, had yielded to the characteristic position of Iowa which granted equal rights in its midst to truth and error.

The platform for union which was presented to the jubilee convention of the Missouri Synod in St. Louis in 1938 was really a monstrosity. It did not consist of one document, but of a number of documents. But not as though the two negotiating parties had jointly set up these documents: rather in such a fashion that the American Lutheran Church presented a confession of its own, the ALC Declaration, while the Missouri Synod offered no less than four documents. In the ALC Declaration the peculiar position of the

ALC in the doctrine of Inspiration and regarding Conversion and Election were expressly safeguarded. As far as the differences in the doctrines of the Church and the Ministry, and of the Last Things, were concerned the ALC declared its willingness to enter into fellowship with Missouri on the condition that the Missouri Synod regard and treat these differences as non-divisive. In other words, the old principle of Iowa that equal rights must be granted in the Church to certain contradictory teachings was to be upheld if the Missouri Synod would have fraternal relations with the American Lutheran Church.

The various parts of the platform which the Missouri Synod offered for the establishment of fraternal relations with the ALC were hopelessly in conflict with each other. They were: a) renewed acceptance of the *Brief Statement* of the Missouri Synod; b) acceptance of the ALC Declaration (!); c) acceptance of the report of the committee which had dealt with the ALC committee and which endorsed the ALC Declaration; d) acceptance of the report of the floor committee which recommended acceptance of the report of the intersynodical committee but with the proviso that with regard to the differences which still remained unsettled, uniformity of doctrine should be striven after. (See *Proceedings*, 1938, pp. 231-233.)

On the floor of the convention the friends of union did their best to convince the assembly that a God-pleasing unity of doctrine had been achieved and that the remaining differences, which were a bit disquieting, need not disturb fraternal relations. "God has performed a miracle. He has turned the hearts of our former opponents to accept the truth,"—these and similar assertions were employed to persuade the convention to accept the platform for union. And the platform was accepted in the hope that the ALC would also make this basis for establishment of fraternal relations its own.

The ALC, of course, never for a moment seriously considered acceptance of the complicated and wavering platform which had been framed in St. Louis. It firmly adhered to its accepted standpoint that the Missouri Synod could have fraternal relations with the ALC on the basis of the ALC Declaration and nothing else. That meant that the ALC would adhere to its peculiar doctrines of Conversion and Predestination and that differences in the doctrines of the Church and the Ministry, of Sunday and of the Last Things

must be treated as non-divisive of church fellowship. ALC men never objected to the *Brief Statement* as a separate confession of the Missouri Synod for its own use. But they always made it very clear that they themselves decidedly disagree with its teachings as far as the old differences are concerned.

The *St. Louis Resolutions* of 1938 were the most confused and confusing basis for union which was ever offered. In the course of time it became so evident that these resolutions did not offer a workable basis that they were unceremoniously dropped. The demand became more and more urgent: We must have one document; it will never do to try to settle the difference by two or more of them. Accordingly one document was prepared.

4. The Doctrinal Affirmation (1944)

The *Doctrinal Affirmation* was the last desperate attempt at composing a platform in which some of the doctrinal differences were still taken into consideration. However, this document was not compiled jointly by the committees of the two church bodies, but by the intersynodical committee of the Missouri Synod alone. Thus it was a case of "reckoning without one's host." When the *Doctrinal Affirmation* was presented to the ALC it was coolly rejected. Nor were confessional Lutherans within the Synodical Conference in a position to accept this document. There was too much of the controversial truth in it to please the ALC, and not enough of the truth to satisfy the consciences of true Lutherans. The *Doctrinal Affirmation* was the most farcical of all union efforts. Its main value consists in the fact that it presented additional evidence for what all sound Lutherans knew before, namely, — that it is at the present time impossible to reach real doctrinal unity between the Synodical Conference and the ALC. A union between the two church bodies is possible only on the basis which the *ALC Declaration* had offered, and that means union without true doctrinal unity. ALC men have declared over and over again that Missouri can have church fellowship with them only on the condition that the remaining differences be treated as non-divisive. In other words, each church body may keep its peculiar teachings, but it must grant equal rights to certain divergent teachings of the other side. This position is unmistakable and should have convinced the most ardent friends of union

of the fact that agreement with the ALC on the basis of the whole truth is at present quite out of the question.

5. The Common Confession (1950)

After the ALC rejected the *Doctrinal Affirmation* and thereby once more demonstrated its unshakable determination to rebuff all efforts to settle the doctrinal differences standing in the way of union, there was only one opening left for those who were bent on union at any price. This opening was: *union without unity*. And our committee ran into this chasm as into an open trap. For this is what happened: representatives of the Missouri Synod and those of the ALC met for the purpose of composing another document which was to serve as a basis for mutual recognition. The result of their efforts was a document in which the doctrinal differences are simply ignored, as has been shown not only in a number of articles in this paper, but also in reviews of the *Common Confession* in publications of the Wisconsin Synod and of the Norwegian Synod. Even friendly reviews of the *Common Confession* on the part of our opponents have frankly stated that doctrinal differences are in this document "not settled but buried." Since the *Common Confession* contains only statements of matters which are not in controversy, it could be accepted by representatives of both sides.

Thus the circle was now completed. The course of union efforts had returned to its starting point, which it took when the *St. Paul Theses* in 1916 offered a union document which simply ignored differences. Nor is there any friction between the *Common Confession* and the *ALC Declaration*. Both documents offer the common ground on which the two church bodies stand as a basis for union and do not let the differences stand in the way. Accordingly there was absolutely no difficulty in having these new theses accepted unanimously at the convention of the ALC. They contain nothing to which that body might object.

It was not so easy to persuade the convention of the Missouri Synod assembled in Milwaukee in 1950 to accept the *Common Confession*. For in this assembly there were not only pastors and professors, but also a few lay members who were acquainted with the doctrinal differences and who warned the convention that the *Common Confession* is inadequate as a basis for church fellowship because only an appearance of unity was

obtained by ignoring the differences. Beside this even an error had crept into this document. Christ's prayer for the spiritual unity of all true believers (John 17, 21) is in the *Common Confession* referred to as a prayer for external union between visible church bodies. This error darkens the Scriptural doctrine of the Church and paves the way for false union. But in spite of all warnings the *Common Confession* was accepted in Milwaukee, not indeed unanimously, but by a majority vote, and was by the chair declared adopted by the convention.

How was it possible to have the *Common Confession* adopted by a great majority? The sponsors of union, members of the committee which had composed the *Common Confession*, and others who favored union with the ALC assured the assembly that all differences which had formerly separated the two church bodies *had been satisfactorily settled in the new document*. This was an untruth which could not be discovered by those who are not familiar with the doctrinal differences. And, as said before, since these differences have no longer been discussed in the publication of the Missouri Synod for about four decades, the majority of the convention knew nothing about them. Even the younger generation of pastors in the Missouri Synod is not acquainted with the doctrinal position of the ALC and the present differences. Hence the assurances of those who asserted that the *Common Confession* was a wonderful success, a clear confession of the truth which settled the old differences, outweighed the warnings of those who told the truth about this union instrument. Blind confidence in the assurances of leading men was the deciding factor in Milwaukee.

Did the members of the committee who concurred in formulating the *Common Confession* and the men who persuaded the convention to accept it know what they were doing? Or did they act in good faith, believing that the old differences had somehow disappeared? God alone knows. It is not for us to judge their hearts and thoughts. But so much is certain: if our representatives again let ALC men "pull the wool over their eyes," the great confidence which the majority of the convention put in our leading men was misplaced. In this respect the *Common Confession* and its unconstitutional acceptance by majority vote represent *the most embarrassing step* in the whole union movement.

If God in His righteous wrath should permit this confession, falsely so called, to stand and to accomplish its sinister purpose, then the Missouri Synod would have forfeited its right of separate existence. It would then, together with other church bodies which are Lutheran in name only, sink into one great complex of false churches.

But it is not yet too late. The last fatal step has not yet been taken. There is still a possibility to change the *Common Confession* and to include in it those points of doctrine which have up to this time not yet been settled. If this is done, and if the faulty interpretation of John 17, 21 is eliminated, the objection against this document would cease. True unity could then again be restored in our midst. May God graciously grant this!

J. B.

☪ Our Privilege and Duty

We are Lutherans and should follow Luther's example. From the Word of God we are convinced that the Gospel which Luther confessed is the eternal truth of God. And if it be true that one iota of the Bible shall not pass away, then Luther's doctrine pure, drawn, as it is, from the Bible, cannot perish. Hence it must be our privilege and duty to continue in these truths, to guard them from corruption, and to confess them, even as Luther did, and from the same motives. Continuing in, and confessing, these truths, we must also protest against all errors, such also as may originate within our own Lutheran churches. Continuing in these truths, we must oppose the false doctrines emanating from the numerous Protestant sects. Confessing our Christian creed, we must with all our heart condemn modern rationalism and liberalism, which for decades have been blasting the very foundations of our faith and torpedoing in mid-ocean the Ship of Christ, the Church of God.

F. Bente in *Four Hundred Years*, p. 96.

☪ Theses on Joint Prayer

With Special Reference to Joint Prayer in Smaller Groups

1. Dominant Principle

The assertion that "confession of faith to others and acknowledgment of their agreement with us is never an essential and inherent part, an unavoidable concomitant, of prayer" (Graebner, *Prayer Fellowship*, p. 8)

cannot be maintained, since such confession or acknowledgment is an unavoidable concomitant of public joint prayer. However, not the confessional principle as such, but the divine prohibition of religious fellowship with errorists, is the dominant factor in determining with whom we may or may not join in prayer, and this prohibition is applicable also to the so-called "private prayer fellowship" or joint prayer in small groups.

Note on "Prayer-fellowship" and "Joint Prayer." Any distinction between prayer-fellowship and joint prayer which regards the former as a permanent and habitual practice and the latter as an occasional act, or the former as requiring doctrinal unity among the participants and the latter as allowable in the absence of such unity or in connection with acknowledgment of doctrinal disagreement is not a valid distinction and has no Scriptural basis.

II. The Decisive Scripture Passage

Since the dominant factor in the decision of the matter before us is the divine prohibition of religious fellowship with errorists, the decisive Scripture passage must be the one in which such fellowship is most clearly and comprehensively prohibited: Romans 16, 17. Joint prayer is not an expression of avoidance but an expression of fellowship. Hence with those whom we are commanded to avoid we are not permitted to join in common prayer. But we are commanded to avoid "them which cause divisions and offenses contrary to the doctrine which ye have learned." Hence with them that are such we are not permitted to join in common prayer. The only question to be decided in determining with whom we may or may not engage in joint prayer is whether or not the persons concerned are causing divisions and offenses contrary to the doctrine which we have learned. The text does not introduce the factor of the number of people engaged in an act expressive of religious fellowship or the relative publicity or privacy of the place or surroundings in which such an act may be performed, hence these factors are not to enter into the determination of our conduct. If a question of casuistry should arise in this connection it can arise only in determining whether or not the person or group concerned answers to the description given in Romans 16, 17.

Note 1: The limited permission of joint prayer at intersynodical conferences granted by our Synod is an error, may (*Proceedings*, p.

251 f.) and reiterated at Chicago (*Proceedings*, p. 517 f.) is particularly reprehensible, since it deals with organized groups coming together with definitely differing confessional and fellowship commitments, and should therefore be repudiated. Cf. Zorn's "*Christenfragen*," XXIII, 3 (German, 2te Auflage, Ss. 226-228; translation, 3rd Edition, pp. 240-243.)

Note 2: The members of an erring church-body cannot divest themselves of the stamp of unorthodoxy attaching to their fellowship except by open protest against the errors of those with whom they are associated, and, this proving fruitless, by eventual withdrawal from such fellowship. An individual "in statu confessionis," who is still outwardly united with an erring church-body, will be known to his associates as such a protester, and may then if his doctrine be orthodox enjoy the strengthening of fellowship with the orthodox, on the understanding that, his protest proving futile, he will withdraw from his previous associations. This is in accord with our Brief Statement # 28, and opposes the practice of selective fellowship and the abuse of the concept "in statu confessionis" by applying it to such as are perfectly at home in an erring fellowship and come "seeking to remove doctrinal differences" only by inducing us to abandon our divergence from their position or overlook their divergence from ours.

Note 3: That the adherents and supporters of false teachers cannot be generally exonerated from a share in the guilt of the false teachers themselves, but are rather included in the characterization of Romans 16, 17, is evident from the fact that false teachers could not "cause divisions and offenses contrary to the doctrine" without the active aid and assistance of such adherents and supporters. They might indeed "seek to cause divisions and offenses" (concerning which Romans 16, 17 says nothing) without a following, but they could not actually *make* and *keep on making* (cf. the Greek) divisions and offenses, except by the aid of such (often "simple," well meaning, ignorant Christians) who fail to obey the injunction of Romans 16, 17 to avoid them. Where would the damnable papal sect be without the numberless followers, many of them good Christians, who have enabled it to become the mighty power that it is in the world to-day? Who would remember the sacramental errors of Zwingli and Calvin to-day, any more than they remember that of Carlstadt, if Zwingli

and Calvin had failed, as Carlstadt did, to achieve a permanent following, a following many of whom are devout Christians and sincere "Protestants?" What would have been the reputation of such erring "Lutherans" as Stelhorn and the Fritschels today, if they, like Stephan, had failed to induce a Synod to confess itself to their errors? That the sin of the misled followers is less grievous than that of their misleading teachers, does not affect the application to them of the divine injunction which they failed to obey. Or should we show our "love" to these poor misled people by allowing them to lead us in prayer, and thus assuring them that their adherence to error is not reprehensible and that they should go right on following their leaders with our blessing? Not to proselytize is one thing; but to join with the sheep of an erring shepherd in expressions of religious fellowship is quite another thing.

Note 4: The distinction between joining an errorist in prayer, on the one hand, and offering our audible prayer, in our family circle, or in our congregation, or in other surroundings in which we have a right or duty without unionistic implications to lead in prayer, even though errorists may be present, on the other hand, is not a subterfuge or evasion, but a valid distinction founded upon God's Word. God plainly commands the orthodox to avoid the heterodox. He nowhere commands the heterodox to avoid the orthodox. The essence of unionistic joint prayer, whether in a larger or a smaller, an official or an unofficial group, of divergent confession, is the disregard of the distinction between orthodox and heterodox, so that any participant is supposed to be equally competent to lead the entire group in prayer, and there is therefore no avoidance of the heterodox on the part of the orthodox. That heterodox guests in an orthodox church service or family devotion may be *unable* to join in prayer, because their perception of the existing doctrinal difference and conviction of their own correctness leads them to regard the prayer as erroneous, is no stigma upon him who prays in the true faith; they are simply following their own conscience, which operates upon a false standard, but are not following any command of God which would bind the orthodox leader in prayer to refrain because of their presence. The ironic attempt to represent this position as "unionistic" is usually based either upon the endeavor to apply a "reductio ad absurdum" against the correct practice, or to

justify a really unionistic situation (in which a confessor of true doctrine is allowed to lead the prayer while an errorist is regarded as equally authorized to do so) by representing it as "essentially the same as the practice which you people allow."

Note 5: The distinction between praying *for* a person (also audibly in their presence) and praying *with* them is also valid distinction. The imaginary difficulties in carrying on mission work which are conjured up as resulting from a correct practice are easily obviated by observing this distinction. God's Word nowhere forbids us to pray for anybody (who is still living upon earth, see New Catechism, Question 210), not even in 1 John 5, 16b.

III. Passages dealing directly with Prayer.

A secondary passage, which, while speaking directly of prayer, is cast not in the form of a command or prohibition, but of a *condition* of God-pleasing joint prayer, is Matthew 18, 19. This text in its context strongly bolsters the conclusions which have been reached on the basis of the primary, mandatory, passage, Romans 16, 17.

Note 1: The applicability of this passage, as used by Dr. S. C. Ylvisaker, "*Behold, He Prayeth*," p. 36, cannot be brushed aside by the argumentation of Dr. Th. Graebner, *Lutheran Witness*, March 9, 1948, p. 78: "The text certainly says nothing about confessional unity or the subscription to the same set of doctrines. . . . The reference to agreement in the profession of doctrine is imported into the text." On the contrary, the immediate context, vv. 15-20, implies a fellowship existing within a congregational set-up, as does Acts 1, 14, which Dr. Ylvisaker also quotes as a parallel passage. Dr. Graebner has never, to our knowledge, advocated the formation of a congregation of mixed confession. And did Dr. Graebner really think that "a perfect agreement on any matter which they want to bring before God in prayer," "a prayerful harmony" (Dr. Kretzmann's "*Popular Commentary*," quoted by Dr. Graebner as a correct exposition of Matthew 18, 19) can be reached between those who are in doctrinal disagreement? Such could not, as Dr. Ylvisaker points out (1. c.), even pray the First Petition of the Lord's Prayer together in perfect agreement as to what they meant by it or in "prayerful harmony." Dr. Ylvisaker has succeeded in making a case. *Dr. Prayer Fe.*

Note 2: Disunity and disharmony among men has a tendency to hinder prayer, even in the case of an individual praying alone, but the more so if the persons so disunited attempt to pray together before composing their differences. In Mark 11, 25 we are admonished: "When ye stand praying, forgive, if ye ought against any"; and in 1 Peter 3, 7: "Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." If some lesser matrimonial disagreement hinders prayers (and joint prayers are here indicated by the fact that the entire verse deals with mutual relationship in the family), how much more will deeper-seated doctrinal disagreement hinder them! The fact that those contemplating a mixed marriage forego such spiritual unity in the family as forms the prerequisite for a truly blessed and edifying family devotional life is one of the strongest grounds for warning against such marriages. When such a marriage has taken place the best and only measure which, to our knowledge, has served to remedy the defect is that the spouse without religious affiliation or affiliated with an erring communion, recognizing the stronger religious conviction of the other, yield to the orthodox spouse all privileges of religious leadership in the family, in which case it is likely that the erring spouse will thereby be led to the knowledge and acceptance of the true doctrine.

IV. Cases of Casuistry?

That special cases of casuistry, where the application of the clear principle to a specific case may be made difficult by peculiar circumstances connected with the case, may arise with regard to this as with regard to other principles of Christian life and practice, is not to be denied. But, as already pointed out in Thesis II, such cases of casuistry will involve only the determination of whether or not the person or persons concerned in a given case are causing divisions and offenses contrary to the doctrine which we have learned.

Note 1: An ill-instructed person who has had little or no opportunity for contact with the church of the pure confession, and has never opposed its confessional position but rather shows a willingness to accept it when brought to his attention, even though actually still involved in error, may well be regarded

as being outside the category of persistent adherents to error described in Romans 16, 17.

Note 2: Cases of casuistry, however, must neither in this or any other connection be granted an influence upon the formulation of a confessional principle. That privilege is reserved for clear Scripture alone.

W. H. M.

● Anger

"He . . . looked round about on them with anger, being grieved for the hardness of their hearts" — Mark 3, 5.

(In the Greek New Testament) there are three words speaking of anger, *thumos*, indicating a sudden outburst of anger that cools off quickly, *orgee* defining an abiding and settled habit of mind, not operative at all times, but exhibiting itself in the same way when the occasion demands it and *parorgismos* which speaks of anger in the sense of exasperation. The latter is forbidden in Scripture. "Let not the sun go down upon your wrath" (Eph. 4, 26); the second *orgee* is permitted (in chap. 4, 26) but the qualification is that no sinful element be included in it ("Be ye angry and sin not"). Mark (in chap. 3, 5) uses the word *orgee*.

Trench in his *Synonyms in the New Testament*, has excellent material on this word: "Under certain conditions *orgee* is a righteous passion to entertain. The Scripture has nothing in common with the Stoic's absolute condemnation of anger. It inculcates no *apatheia* (an apathetic attitude of no feeling whatever towards a thing), but only a *metriopatheia*, a moderation, not an absolute suppression, of the passions, which were given to a man, as winds fill the sails of his soul, as Plutarch excellently puts it. . . . Aristotle, in agreement with all deeper ethical writers of antiquity. . . had affirmed that, when guided by reason, anger is a right affection; so the Scripture permits, and not only permits, but on fit occasions demands it. . . . There is a wrath of God (Matt. 3, 7), who would not love good unless He hated evil, the two being so inseparable that either He must do both or neither; a wrath also of the merciful Son (Mark 3, 5); and a wrath which righteous men not merely may, but, as they are righteous, must feel; nor can there be a surer and sadder token of an utterly prostrate moral condition than the not being able to be angry with sin — and sinners. 'Anger,' says Fuller, 'is one of the sinews of the soul; he that wants it hath a maimed mind, and

with Jacob sinew-shrunk in the hollow of his thigh, must needs halt. Robertson quotes Gould as saying, 'Anger against wrong as wrong, is a sign of moral health.'

KENNETH S. WUEST,

Mark in the Greek New Testament for the English Reader, p. 64f.

✿ The Liturgical Movement Within the Lutheran Church

Its Romanizing Tendency

The April, 1951, issue of the *Confessional Lutheran* reported that even Roman Catholics were now taking note of the Romanizing tendencies of High Churchism within the Missouri Synod. It also reported that Editor Dell of the *Lutheran Outlook* had pointed to the "positive danger" of this movement. But it also had to report the sad fact that the *Lutheran Witness*, the official organ of the Missouri Synod, sought to laugh off the matter in its issue of Sept. 19, 1950, in an editorial entitled "Confusing but Amusing."

Now the *Lutheran Witness* flatly denies that there is a Romanizing tendency in the liturgical movement. In the April 3, 1951, issue Professor Buszin, after quoting words of the Formula of Concord and of Luther to the effect that one Church should not condemn another because one has less or more external ceremonies, continued: "The liturgical revival taking place today is by no means confined to our Lutheran Church; it is a widespread reaction against two extremes; excessive ritualism and austere barrenness. Therefore, although it happens that certain individuals may go too far, the liturgical movement within our Church is definitely not interested in liturgical extremes. Nor is it to be interpreted as a return to Rome. Such tragedy would be due only to indifference to the Bible's theology and doctrine." (Our emphasis.)

When External Ceremonies No Longer Remain "Matters of Indifference"

In the Formula of Concord the Lutheran Church confesses "that no Church should condemn another because one has less or more external ceremonies not commanded by God than the other, if otherwise there is agreement among them in doctrine and all its articles, as also in the right use of the holy Sacraments." (Triglotta, p. 831.) But

the Formula of Concord also says "When under the title and pretext of external adiaphora such things are proposed as are in principle contrary to God's Word (although painted another color), these are not to be regarded as adiaphora, in which one is free to act as he will, but must be avoided as things prohibited by God. In like manner, too, such ceremonies should not be reckoned among the genuine free adiaphora, or matters of indifference, as make a show or feign the appearance, as though our religion and that of the Papists were not far apart, thus to avoid persecution, or as though the latter were not at least highly offensive to us; or when such ceremonies are designed for the purpose, and required and received in this sense, as though by and through them both contrary religions were reconciled and became one body; or when a reentering into the Papacy and a departure from the pure doctrine of the Gospel and true religion should occur therefrom. . . . Likewise, when there are useless, foolish displays, that are profitable neither for good order nor Christian discipline, nor evangelical propriety in the Church, these also are not genuine adiaphora, or matters of indifference." (Triglotta, p. 1053.)

Una Sancta

Una Sancta, a publication of the modern Liturgical Movement, was founded by Dr. H. Madsen of Brush, Colorado in 1940. Shortly before Dr. Madsen's death in 1946, the Rev. Howard Kunkle of St. Louis became its chief editor and remained such until he left the Missouri Synod and joined the Episcopalian Church in Canada. Since then Dr. A. C. Piepkorn has been its chief editor.

Una Sancta crosses all synodical barriers and lists on its Editorial Staff various pastors from various Lutheran synods in America, including members of the Missouri Synod and one member of the Wisconsin Synod. Formerly it also listed a pastor from Sweden and in the latest issues associated editors from Europe have also been added.

The latest issue of *Una Sancta* (Sts. Philip and James, Apostles and Martyrs, 1951) lists the following on its Editorial Staff: Rev. William Baar (U. L. C.), Rev. John A. Kaercher (U. L. C.), Rev. Otto Klett (Wis. Syn.), Rev. Richard Klopff (Mo. Syn.), Rev. Alf. M. Kraabel (E. L. C.), Rev. Theodore E. Matson (Aug.), Rev. Arthur Carl Piepkorn (Mo. Syn.), and Rev. William J. Seebeck (Mo. Syn.).

Una Sancta suspended publication for a year and then re-appeared with the 1950, Advent issue.

What a Thorough Examination Will Reveal

Since last Fall, when this matter was first broached by Catholic newspapers of this country, we have made a thorough and extensive study of the Liturgical Movement in our midst, based on all available copies of *Una Sancta*.

It is reported that a rural pastor once said: "The Devotional School of liturgical thought, of distinctly Romanistic tendency, began somewhere in New Jersey, moved onward from city to city, stormed the Windy City, pitched Headquarter's Tent in St. Louis, and now tries to upset the honorable liturgical apple-cart, so dear to our hearts, in the open country". (*Una Sancta*, Ascension, 1949, p. 3.)

A thorough examination of this movement will however show that it is much more serious than that. We have found that there is not only a Romanizing tendency, but that the whole movement is permeated with a thoroughly unionistic spirit, which is wholly indifferent to doctrinal purity. (This may to some extent explain why so many State-mentarians and kindred spirits within the Missouri Synod are also ardent disciples of the Liturgical Movement.) Furthermore, we have found that *Una Sancta* is not only placing a false, un-Scriptural emphasis on the externals of Christian worship and on the Sacrament of the Altar, but is openly espousing the false Roman conception of the Lord's Supper, both in its idolatry and in its denial of Christ's completed atonement. Finally, we have found that *Una Sancta* espouses a false, un-Scriptural doctrine of the Church and that within its pages we find expressions of all the outgrowths of that false doctrine now plaguing our Synod.

In the succeeding issues of the *Confessional Lutheran* we shall quote extensively from *Una Sancta* and show why this movement can no longer be regarded as a "matter of indifference," since it clearly departs "from the pure doctrine of the Gospel;" yes, is threatening to rob us of the Gospel of the free forgiveness in Christ Jesus. D.

● Review of Publications

Mark in the Greek New Testament for the English Reader. By Kenneth S. Wuest.

300 pages, 5½×8. Wm. Eerdmans Publishing Co., Grand Rapids, Mich. \$3.00.

We have given a general characterization of books by Kenneth S. Wuest (this is the eleventh one of them) in our review of his *Practical Use of the Greek New Testament*, in the August, 1949, issue of the *Confessional Lutheran*. The author has the happy gift of being able to go down into the shaft of the original New Testament Greek and coming up with rich nuggets of gold, and of presenting his diggings from the mine of God's Word without such a vain and unnecessary show of learning as is common to so much "scholarship" today. Among his books are several running commentaries, of which the present work is the latest.

The present publication is unfortunately, perhaps even more than previous books by the Moody Bible Institute instructor, marred by certain serious, typically Reformed, errors. Among these are rejection of the sacraments as a divine means of grace (pp. 15f; 17ff; 19; 22f; 292), insistence on immersion as a demonstration of discipleship, contention for a merely figurative presence of Christ in the Lord's Supper (p. 261), representation of heaven as a locally bounded place which can be literally opened and closed (p. 23), the teaching that there are men who never were saved (p. 54), and especially also millennialism with its concomitant doctrines (pp. 27f; 172; 173ff; 179; 207; 230; 247-253). He voices peculiar notions, contrary to Scripture, concerning demons (pp. 32; 71; 76; 104); rejects immunity to poison as a special charismatic gift promised by Christ to his early church (regarding all of Mark 16, 17f as spurious), p. 292; and denies the possibility of the so-called unpardonable sin today (p. 76). One must reject his insistence that leaven in the Bible always speaks of evil in some form, Matt. 13, 33 being "no exception" (p. 162). One may also question his somewhat self-contradictory reference of the "satan" in Mark 8, 33 (p. 169). His assumption of the physical condition of the paralytic in Mark 2, 5 is a conjecture without Scriptural warrant. What he says concerning justification's preceding regeneration in the divine economy (p. 41) is at least hardly clear. For this is true only of objective justification. Subjective justification and regeneration are simultaneous. Both take place in the moment of conversion. The one is a forensic act of God outside of us; the other is an act of God within the heart of man. As for

John 1, 2 more particularly, this passage merely says with great emphasis that those who become the sons of God by divine adoption through faith in Christ, as over against those who do not accept Christ, do so by the gracious power of God.

All of the above does not mean that a discriminating student or pastor cannot still make good use of this book and even find in it quite a valuable reference work for his library.

P. H. B.

Under a Juniper Tree. Oliver Everette. 70 pages, 5½×7½; paper cover. Augsburg Publishing House, Minneapolis. 75c.

A book of poems which takes its title from I Kings 19, 4-8, by a pastor of the "Evangelical Lutheran Church" who in its main section recounts some of the less pleasant experiences of the Christian ministry and castigates some of the common sins and vices of today's Israel. In the Introduction he says: "Let us not delude ourselves into thinking that Israel of today is any more nearly perfect than they of the old time. The visible church does not always follow in the steps of the Lord; nor does all the flock see and accept its responsibilities. The work of the ministry is not so ideal an occupation as is sometimes portrayed or as some lay persons think. The church visible is in many quarters shackling the bearers of the Word. Although this is not intentional in most cases, it nevertheless hinders the Gospel work. Instead of being voices crying in the wilderness the message of *repent, return*, pastors are in too many cases mere cogs in a machine. Too often the pastor is a collector of churchly revenues, a juggler of finances, a promoter, a builder, a social worker. The church can stand a little irony if it will lead to some self-analysis; such an inward look may bring about more beautiful conditions in the church." Under one of the subheadings, "Scenes That Pass in the Night," one will recognize as no doubt true to life such experiences as those recounted in "The Call Committee," "The Bridge Club," "Dry Seasons," and others. With all of its conscious emphasis on negative situations, the book also offers positive instruction, encouragement, and hope. Except for lack of space we would quote in full e. g. what the author writes about the glory of the Christian ministry on pp. 34-35. The form of composition is that of verse in modern literary style.

P. H. B.

☉ What Our Readers Say

"Pastor Kuster's presentation of the Koch-Behnken case in the last *Confessional Lutheran* is an excellent, factual, and effective piece of work. This is the kind of material which must be broadcast. Anyone whose intellect and other faculties have not been blunted *must*, upon reading these facts, realize that the hands on Missouri's clock point to an alarmingly late hour and that the time for the most vigorous testimony of the truth is almost running out. What can be done that every pastor, teacher, and many laymen may receive this testimony?" — Prof. X, Ph. D.

"I have again been requested to send you two subscriptions for the *Confessional Lutheran*. . . . Several of the men whose subscriptions I sent you before have expressed to me their satisfaction with the first issue they have received and I might add for myself also that it is heartening to read of so many others who insist on God's Word in ALL of its truth and purity." — Layman, Illinois.

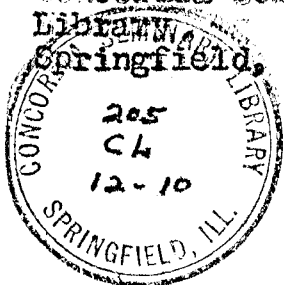
"I pray that God may give us Lutheran pastors who are not ashamed of the Gospel and who do not put their own private interpretation into the Gospel, but preach it, teach it, live it, and humbly follow in the footsteps of our Lord. The world, and especially our country, needs just that kind of men and that kind of preaching." — Layman, Iowa.

"More and more my feelings become stronger. I have sent in my protest to the editors of the *Lutheran Witness*, also have written a letter to our president. I stand for the old position taken by our fathers upon the basis of Holy Scripture. I am 100% opposed to every form of unionism." — Pastor, Oklahoma.

"I am always praying and testifying for the truth's sake." — Layman, New York.

**THE "COMMON CONFESSION"
MUST BE REPUDIATED
THE "LUTHERAN WITNESS" MUST
BE RESTORED AS THE VOICE OF
THE MISSOURI SYNOD
THE ERRORS OF SIGNERS OF
THE "STATEMENT" OF THE "44"
MUST BE REJECTED
EVANGELICAL DISCIPLINE MUST
PREVAIL WITHIN THE MISSOURI SYNOD**

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

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IN THIS ISSUE: Speaking the Truth in Love — A Return to the Religion of the Dark Ages — "Useless, Foolish Displays" — Religious Orders — Luther on Public Controversy — Liturgies Again — Lost By Degrees — Review of Publications — What Our Readers Say.

● Speaking The Truth In Love

By J. F. Koestering

Pacifists who want to know nothing of strife over doctrine allege that *through contention against the heterodox Christendom becomes filled with quarreling and fighting, love is violated, and piety is undermined.* The reply to this is as follows: as concerns the *quarreling and fighting*, which is excited by contention against false teaching, it is to be kept well in mind that one must distinguish between an honest and righteous contention for the truth and a vain wrangling over words; for it is known that the so-called men of peace also regard it as quarreling when their coarse errors are properly rebuked. By

declaring everything to be a wrangling about words and a vain war of words they therefore want to take the sharp edge off of the truth. Over against this one should however know that an honest strife concerning the truth and for the truth is a thousand times better and more pleasing to God than a false, rotten peace under which truth suffers. It is indeed true that Christians should keep the peace; but in order to keep the peace they should not give up the truth, they should on the contrary indeed give up peace in order to preserve the truth. "We can do nothing *against* the truth, but *for* the truth." II Cor. 13. 8. That some take offense at this is either because they still lack a proper knowledge of things or because

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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South Chicago Avenue, Freeport, Illinois.

they do not want to be disturbed in their false peace.

That love is violated through opposition to the heterodox, as pacifists contend, is likewise a vain pretext. We gladly admit that it is possible to err against love in the manner and way of such opposition. But that is not really what they mean. In their opinion every contention against those who teach otherwise is contrary to love. But over against this we must realize that true Christian love reveals itself therein that it speaks the truth to the erring in unadorned words and seeks to turn him away from the road to destruction. It is most un-Christian and inexcusable lovelessness to let one who is in error go without setting him right.

Here one dare also not forget that those who always speak of love and peace betray their own lack of love when they are attacked

because of the truth. It is just they who use bitter, venomous words, twist things into personalities, and soon set themselves up as judges of consciences. Instead of contending with good reason and proof, assuming that they had such, and honoring the truth, they defend themselves in such a manner that the royal commandment of love which they laud so highly is violated. Yes, very often they also wholly lose sight of the rules of Christian modesty and decency. It is on the other hand wholly in keeping with that love which rejoiceth in the truth when an error is thoroughly uncovered and vividly presented in all of its dangers, consequences, and sinfulness. And the more dangerous an error is and the more piously it demeans itself the more necessary it is to paint it in its true colors and not in a good unionistic manner to hush those who are captivated by false teaching to sleep with a lullaby.

[J. F. Koesterling, *Emigration of the Saxon Lutherans in 1838*. Preface pp. xiv-xvi; translated from the German. Emphases in the original; title supplied by us.]

● A Return To The Religion Of The Dark Ages

"All Things Edify Not"

The external form of worship in itself is a matter of Christian liberty. No one has the right to make a commandment where God has given no commandment. "All things are lawful for me," says the Apostle, but he immediately adds, "but all things are not expedient: all things are lawful for me, but all things edify not," I Cor. 10:23. Hence he warns: "Take heed lest by any means this liberty of your's become a stumbling-block to them that are weak," I Cor. 8:9.

We must guard against introducing certain externals, especially such externals as are and always have been outward expressions and manifestations of false, unScriptural teaching, lest by such externals we cause some one to stumble and fall from the true faith.

Introducing Medieval Piety Into Our Church

In *Una Sancta*, Lent, 1946, p. 3, Dr. Piepkorn writes: "In general, the norm of Lutheran piety is essentially medieval piety modified by the doctrinal reforms of the Lutheran movement. Of the pious practices of Lutheranism no less than of its doctrines, the Augsburg Confession might affirm that they departed in no way either from Catholic tradition or from the tradition of the Roman

Church as known from its writers. Blessed Martin Luther is a precarious authority to cite."

Mr. Stangohr, the former Missouri Lutheran layman who became a convert to Roman Catholicism in 1942 and on whose research-paper the *St. Louis Register* and other Catholic newspapers based the remarks quoted in the April issue of the *Confessional Lutheran*, says in reference to the last-quoted words of Dr. Piepkorn that this "is the first case that (he) can recall in which a Missouri Lutheran takes issue with the founder of his Church." (*The High Church Lutheran and the Catholic*, copyrighted 1950, p. 16.)

Lutherans do not look upon Luther as an infallible authority, though in this case we cannot agree with Dr. Piepkorn's judgment on Luther, much less with his conception of Lutheran piety. Truth of the matter is, that Lutheran piety is not essentially medieval. However, the piety which *Una Sancta* would re-introduce into our Church is essentially the medieval piety from which by the grace of God Luther has delivered us.

Should Lutherans Also Do Some "Canonizing"?

In this connection Dr. Piepkorn finds fault with "our failure to appreciate our saints and the saints of the Universal Church. We are not suggesting that the Roman calendar be copied, which has shrouded the orderly progress of the Christian Year with such a cloud of witnesses that the basic pattern is almost unrecognizable. But the faith of our people in the full implications of the Communion of Saints, to say nothing of their historical perspective, would be the better for an intelligent commemoration of the heroes of the faith. Lutheranism is the poorer for having left all the canonizing to the Latin Church. In addition to the saints of the Universal Church, from the Holy Apostles and St. Mary Magdalene, through St. Lawrence, down the age of Il Poverello of Seraphic Assisi, St. Elizabeth of Thuringia, and St. Bernard of Clairvaux — to all of whom we have as much title as Rome has — the Lutheran Church has her own army of martyrs, her own company of confessors, and her own great doctors. . . . Are they less deserving of the name and style of saint than others no more heroic in their sanctity who merely happened to live before 1500?" (*Una Sancta*, Easter, 1946, p. 13.)

There is an inconsistency in *Una Sancta's* use of the expression "Blessed" Martin Luther and at the same time speaking of the "Saints"

of the Universal Church. Not only Luther but every true believer who dies in the Lord has just as much right to the title "Saint," if not more so, than any individual ever canonized by the Roman Church. "Blessed are the dead which die in the Lord from henceforth," Rev. 14: 13. Yet, because of the mercenary sordidness and crass idolatry connected with Roman canonization, we Lutherans avoid using the expression "Saint" Luther. But the Liturgical Movement believes in "canonizing" and therefore it should be consistent to refer to Luther as "Saint" Luther. Roman canonization requires miracles in order to show that the individual has actually passed out of purgatory and is now actually a saint. The invention of a few miracles of Luther, probably wrought by his relics, would open a previously untouched field of investigation.

Commemorating the Saints

A "Communion of Saints" calendar, such as that referred to above by Dr. Piepkorn, was published in *Una Sancta*, 1945-1946. It was prepared by Rev. Richard Klopff, while he was still a student of Concordia Seminary in St. Louis. Besides the Apostles and other characters of the Bible the calendar mentions also other so-called "saints" of the Church, taken mostly from the Roman calendar. We pick out a few at random. St. Sylvester, Bishop and Confessor (Dec. 31); St. Polycarp, Bishop and Martyr (Jan. 26); St. Ansgar, Apostle to the North, Bishop (Feb. 3); Blessed Martin Luther, Confessor and Doctor (Feb. 18); St. Joseph, Spouse of the Blessed Virgin Mary (Mar. 19); St. Mary Magdalene, Penitent (July 22); St. Jerome, Confessor and Doctor (Sept. 20); St. Francis of Assisi, Confessor (Oct. 4); St. Birgitta of Sweden, Widow (Oct. 8); etc., etc. The calendar suggests an Epistle and a Gospel for each day and then adds a short Collect, in which the specific "saint" is mentioned, mainly as an example which we should follow. Most of the Scripture-readings and Collects follow the Roman Missal. *Una Sancta*, Michaelmas, 1946, p. 18, says of this calendar that it "might be a foretaste of an evangelical breviary."

To honor the memory of the departed heroes of faith and to hold them up for admiration and imitation is certainly not sinful. But is there not great danger that such commemoration of the "saints" may lead weak Christians, as it did in the Nicene Age, formally to invoke them as intercessors before the

throne of grace? The Lutheran Church has always thought so, and has therefore avoided that which in the history of the Church has proved to be but a short step to idolatry, the honor given to the saints in the Roman Church.

Feasts of Mary

The "Communion of Saints" calendar naturally includes also various feasts of Mary. *Una Sancta*, Lent, 1946, p. 22, reports that "Candlemas" (Presentation of our Lord and Purification of the Virgin Mary, Feb. 2) with "choral Eucharist and full traditional ceremonies" was celebrated at Holy Sacraments Lutheran Church in St. Louis (of which Rev. Kunkle, who later joined the Episcopalians, was the pastor at that time). The report adds that "students of Concordia Seminary were the choir."

Such a Candlemas Service with rubrics, taken largely from the Roman Missal, is offered by student Klopff in *Una Sancta*, Christmastide, 1945, p. 10ff. We quote: "The candles to be blessed are placed on a table on the Epistle side of the altar. . . . Almighty and eternal God, who didst will that Thine only-begotten Son should this day be presented in Thy Holy Temple and held in Holy Simeon's arms; vouchsafe to bless †, hallow †, and illumine with Thy heavenly benediction these candles which we desire to light and bear in honor of Thy Holy Name. . . . While the Nunc Dimittis is sung, the people come to the communion rail to receive a candle, then returning to their seats. . . . The procession, led by crucifer and torchbearers, the choir and celebrant following, is made, bearing the lights and chanting a proper hymn." After the procession the Lord's Supper is celebrated.

The Apology refers to such bearing of candles as a "childish thing."

With the Romanists student Klopff holds: "Surely she, the pure and holy maid of Nazareth, needed no external levitical purification for the very fact that she had given birth to Jesus in a virginal manner."

This is contrary to Lev. 12. Mary, being under the Law (the Ceremonial Law was not yet abrogated), had become ceremonially "unclean" through the birth of Christ. Hence an "atonement" (a burnt-offering and a sin-offering) had to be made and was made for her. Cf. Luke 2: 22-24.

It is from such thoughts as expressed above that the veneration accorded to Mary and the Roman teaching of her supposed im-

maculate conception and her supposed assumption into heaven were developed.

To this we would add that in *Una Sancta*, Lent, 1946, p. 13f student Koenker of St. Louis brings a translation of *Stabat Mater*, which he says "demands our attention as a Good Friday devotion." He does, however, add: "It is precisely Mary's role as *mediatrix*, prominent in the second part, that makes this hymn objectionable to Protestants."

We ask: Is that all that is objectionable in this hymn, which from beginning to end is part and parcel of the idolatrous cult of Mary?

All this makes us wonder what is actually going on in our St. Louis Seminary.

Churching of Women

Una Sancta, Christmastide, 1945, p. 10, holds that Mary needed no purification. But *Una Sancta*, Candlemas, 1947, p. 20ff gives the impression as though even under the covenant of grace child-birth makes a woman at least a little bit "unclean."

Instead of having merely a special prayer of thanksgiving, as is customary in our circles, Dr. and Mrs. Piepkorn offer the following medieval rite: The woman accompanied by other women of the parish kneels in the narthex of the Church. There she is met by the officiant vested with surplice and white stole. He is accompanied by a server who leads in the responses. A recitation of Psalm 121 is followed by an antiphon. The woman then rises and goes to the left side of the officiant. He gives the left end of his stole into her right hand and leads her to the altar rail, where she and her companions kneel. Then follow various responses and a prayer of thanksgiving. In these responses we would note merely the following: "V. O Lord, save this woman Thy servant. R. Who putteth her trust in Thee. V. Be unto her a strong tower. R. From the face of her enemy. V. Hear my prayer, O Lord. R. And let my cry come unto Thee." It is furthermore stated by Dr. and Mrs. Piepkorn: "There is no more appropriate way in which the mother can give evidence of her gratitude to God, if she be a communicant, than by participating in the great act of thanksgiving of the Church, the Holy Eucharist, and by receiving the Bread of Life and the Cup of Salvation."

We Christians are not under the Law but under grace, Rom. 6: 14. Why then give the impression as though we were still under the Old Testament law of purification? Besides, the rank and file of Missouri Luth-

eran Christians still believe their Catechism, which tells them: "We approach the Lord's Table chiefly to receive forgiveness of our sins and thus to be strengthened in our faith in our Lord Jesus Christ." Hence such a ceremony as suggested above can only lead to a depreciation of marriage.

How *Una Sancta* exalts the virgin life we shall point out on another occasion.

D.

● "Useless, Foolish Displays"

The Formula of Concord says: "When there are useless, foolish displays, that are profitable neither for good order nor Christian discipline, nor evangelical propriety in the Church, these also are not genuine adiaphora, or matters of indifference."

Daubing the Worshipers with Ashes

In the 12th century pope Coelestine III ordered that on Ash-Wednesday the priest should take the ashes of Palms from the previous year and should place them first on his own head and then on the heads of the faithful, as they knelt at the altar. At the same time he should intone the words: "Remember, O man, that dust thou art, and unto dust shalt thou return." Romanists contend that the ashes are to "remind the faithful of their last end and of the necessity of contrition and penance during the Lenten season." In the Roman Missal one of the prayers reads: "Almighty everlasting God, spare the penitent, be merciful to the suppliant and vouchsafe to send thy holy angel from heaven, to bless † and hallow † these ashes, that they may be a wholesome remedy to all who humbly implore thy holy name, and, conscious of their sins, accuse themselves, deploring their crimes before thy divine clemency, or humbly and earnestly beseech thy most worshipful bounty."

According to *Una Sancta*, Holy Name, 1949, p. 12ff Rev. Klopff offers this medieval rite to our Church. There the prayer reads: "Vouchsafe, we beseech Thee, to send Thy Holy Angel from heaven to bless † and sanctify † these ashes that they may be to them who call upon Thy name a reminder of true repentance, who in their consciences are accused of sin, and who in the sight of Thy divine mercy lament their sins and earnestly and meekly implore Thy gracious forgiveness."

Extinguishing the Candles

In memory of the darkness during the suffering of Christ the medieval Church observed the rite of extinguishing candles (*Tenebrae*) on Wednesday, Thursday and Friday of Holy Week. This medieval rite is described in *Una Sancta*, Holy Name, 1949, p. 17, by Rev. Klopff as follows: "A candelabra containing fifteen unbleached candles is placed on the Epistle side of the sanctuary. They are extinguished one by one after the chanting of the Psalms of the Office until only one is left burning on top of the stand. During the chanting of the Benedictus of Lauds, the Altar candles are extinguished. The church is in complete darkness except for the one remaining candle, which is taken behind the Altar for a brief moment. A clapping sound is made. The lighted candle is returned to the stand, the church is lighted, and everyone departs in silence. Christ, the true Light, by His death and burial is removed briefly to the darkness of the tomb, but by His resurrection He bursts its fetters and comes forth victorious."

We ask: Why not also introduce the tumult which was associated with such observance in France and Switzerland and which represented the noise which the Jews made, when they took Jesus captive? Might not such noise prove just as edifying?

The *Leaguer* (published by the Walther League of the N. Illinois District), March, 1951, p. 1, says: "A special Lenten Service sponsored by the West Suburban Zone Walther League will be held on March 11, at 7:45 P. M. in Immanuel Lutheran Church, Michigan and 3rd Street, Elmhurst. This service is a version of the ancient Office of *Tenebrae* traditionally sung in Holy week to impress on the minds and hearts of believers the awful consequence of sin and the magnitude of the Savior's sacrifice. The Service begins in silence and ends in almost total darkness. The extinguishing of the lights has come to signify the flight of the disciples. The removal of the central lighted candle from the altar symbolizes the death of Jesus, and its return the Remembrance of His resurrection. The noise of the closing of the Book at the conclusion of the Service is to acknowledge that the meaning of the Cross is fulfilled. Four pastors will officiate at the service together with music by 12 choirs. The Reverend E. T. Lange, Elmhurst, will serve as Liturgist, the Readers will be the Reverend Carl H. Harman, Glen Ellyn, the

Reverend William Bartling, Franklin Park, and the Reverend Harry Huxhold, Addison. The choirs of St. John's, Lombard, and St. Paul's, Melrose Park, will sing solos while the ten other choirs will form one mass choir. . . . The arrangements for this service were made by a committee led by Rev. Huxhold, and James Kohn, President of the West Suburban Zone."

Una Sancta, St. Philip and James, 1951, p. 31, reports; "The Mission Society of St. John's College, Winfield, Kansas, sponsored *Tenebrae* during Holy Week. The service was conducted in the College chapel."

Adoration of the Cross — Crass Idolatry

A few days before Easter *The Chicago Tribune* carried a picture showing Archbishop Stritch lying prostrate before the altar in Holy Name Cathedral and adoring the cross.

This medieval rite is advocated by Rev. Klopff in *Una Sancta*, Holy Name, 1949, p. 20. There we read: "Having finished the Bidding Prayer, the Celebrant descends the Altar steps and stands at the Epistle horn, where he receives from the Deacon a veiled Crucifix. If he is without Deacon or Subdeacon, he himself takes the Crucifix from the Altar. Turning toward the congregation, he partly uncovers it from the top, and chants the Antiphon: 'Behold the wood of the cross.' All kneel and sing the Response: 'O come, let us worship.' He then goes to the front corner of the Epistle horn of the Altar, and uncovering the right arm of the Cross, and lifting it up a little higher, he chants, at a slightly higher pitch: 'Behold the wood of the cross.' The response: 'O come, let us worship' is again sung kneeling. Finally, the Celebrant goes to the midst of the Altar, and uncovering the Cross entirely, and lifting it up, sings for a third time in a still higher pitch: 'Behold the wood of the Cross,' the congregation and choir singing and kneeling as before. The Crucifix is placed in the sanctuary before the Altar. All other crucifixes and Crosses in the church are unveiled."

In the Roman Missal the rubric reads: "The priest taking off his shoes kneels before the cross three times and kisses it. He then puts on his shoes and chasuble, and the clergy and laity approaching in order also kneel and venerate the cross." Thomas Aquinas held that the cross is to be adored with *latría*, the supreme honor due only to God, and that is still the common opinion among Romanists. Romanists may make a fine distinction between *dulia*, *hyperdulia*, and *latría*, but God

says: "Thou shalt worship the Lord thy God, and Him only shalt thou serve," Matt. 4: 10.

To worship and adore anyone and anything else but God is crass idolatry.

The Stations of the Cross

The "Way of the Cross" with its fourteen stations, representing incidents (some of them legendary) of the Passion, is usually ranged around the walls of Roman churches. This is one of the most popular of Roman Catholic devotions and consists in passing from station to station, reciting certain prayers, meditating and performing acts of contrition.

All this (but only with ten stations) Rev. H. Kunkle, who is now an Episcopalian, would bring into the Lutheran Church according to *Una Sancta*, Lent, 1946, p. 15ff. There we read: "If it is used processionally and the church has adequate side aisles, it begins with Prayers of Preparation at the altar, the procession then proceeding to the First Station. If there are such, a crucifer goes first, followed by two taperers, and then the pastor (or officiant). The congregation remain in their pews, but stand or kneel facing the officiant and the station. If there are very few worshippers, they may follow the pastor in procession. As the procession moves between the stations a suitable Lenten hymn is sung, one stanza at a time, The traditional hymn for this use is the '*Stabat Mater*'." The following rubrics are used at each station: The Word, followed by quiet meditation for a moment, a prayer, and the "Act of Contrition." The latter reads: "O God of infinite mercy! I grieve for love of thee and am heartily sorry that I have ever sinned against thee. I love thee with my whole heart. May I never offend thee. O may I love thee without ceasing, and delight in all things to do thy holy will."

In the Roman Church the greater the act of contrition, the greater the indulgence thus gained. Perfect contrition, that is, contrition from love of God, will immediately effect forgiveness of sin even before the sinner confesses his sins to the priest. The reader may recall how in "The Cardinal" by Robinson the priest again and again admonishes the dying: Make a good act of contrition!

An Inevitable Road to Work-Righteousness

If we carefully examine the whole Liturgical Movement we shall learn that the piety which it represents is the Augustinian-Medieval piety with its emphasis on "fitting and appropriate repentance." What is meant

thereby is best illustrated in the case of Augustine himself. In his last days Augustine had the Penitential Psalms of David copied in large letters and hung on the wall. He read them again and again and "wept freely and constantly."

In the whole Liturgical Movement the assurance: "Thy sins are forgiven thee!" plays a minor role. The emphasis is rather on what man must do and say to show repentance (we will not add, to merit forgiveness, for the Liturgical Movement has not yet gone that far) than on worship to God. If consistently followed, such piety will inevitably lead to work-righteousness and a denial of the Gospel. That is the historical development of the Augustinian piety. D.

● Religious Orders

Monks, Nuns, and Virgin Teachers and Preachers

It is natural that with such a conception of piety as we have described above, *Una Sancta* would favor the return of religious orders. In *Una Sancta*, Michaelmas, 1946, p. 11, there is an article entitled "Needed-A Sisterhood." On page 15 under the title "Liturgical Sisterhood" we read: "Here is the life for the pioneer — for one brave enough to try an 'experiment for Christ.' For such a group, the very highest type of Religious Life would be aspired to in the sure knowledge that every member would try to attain to this measure of sanctification. A rich liturgical life would be developed with daily communion and the observance of the Liturgical Hours. Under the spiritual direction of the Pastor, the members would strive to live the Christ life — to become Sons of God — other Christs. Here would be manifest the liturgical revival at its very highest and best. Here would be a little 'Colony of Heaven'." Again we read in *Una Sancta*, Ascension, 1949, p. 3: "It will be a happy day for non-Roman Christendom in America when an evangelical religious community — call it a Brotherhood, a monastery, or what you will — will be established."

In *Una Sancta*, Candlemas, 1947, there are glowing accounts of such societies in Sweden: The Society of St. Birgitta, the Sodality of the Apostolic Confession, and The Confraternity of the Holy Cross. *Una Sancta*, St. Matthias, 1951, reports that its staff artist, Marianne Nordstrom, "together with another young woman, has completed her novitiate,

and is establishing the Order of St. Birgitta in Lund, Sweden. They are already living in Community dedicated to Our Lady of the Visitation."

In this connection we may add that we wondered for a long time what the initials "FBS" stood for after Rev. B. von Schenk's name in *Una Sancta*, Easter, 1946, p. 18. We of course knew of the Bachelor of Science degree, but we had never heard of a "FBS" degree. Finally we learned from *Una Sancta*, Passiontide, 1947, p. 23 that Pastor von Schenk is "the Superior of the Fellowship of the Blessed Sacrament."

Introducing Celibacy

In *Una Sancta*, Advent, 1950, p. 3, the whole Editorial Staff says: "We believe that provision should be made for consecrating to the service of Christ within the framework of the Church of the Augsburg Confession the lives of those men and women to whom God has imparted the virtue to live virgin lives — a more excellent gift, according to the Confessions, than Holy Matrimony. The female diaconate is a promising beginning, but only a beginning, and we earnestly pray for vocations to the communal service of God here and abroad in the ministry of mercy, in the ministry of teaching, in the ministry of intercession, and in the Sacred Ministry of the Holy Gospel."

It is true, the Apology says "virginity is a more excellent gift than marriage" (*Triglotta*, p. 373), but soon after it adds: "because it is freer and less distracted with domestic occupations, in praying, teaching, serving." Preceding this, however, it says that when men imagine that virginity is of greater purity and merits more justification than marriage, we emphatically contradict this. "For we are justified neither on account of virginity nor on account of marriage, but freely for Christ's sake, when we believe that for his sake God is propitious to us."

Luther's Application of Rom. 16: 17 and 18 to Such Professed Christians

The Editorial Staff speaks of the virgin life as a "virtue." In his "Judgment of Spiritual and Monastic Vows" Luther also refers to the "pious chastity" which some have undertaken as a "good devotion," although such chastity either does not exist or is impossible to keep. They have made or keep such a vow because it "pleases them in the spirit of liberty" to do of their own

accord what the monastic life prescribes. Such vows, says Luther, must be recalled and abrogated, because in the New Testament which is the covenant of liberty and in which the ministry of the spirit and not of the letter rules, the letter dare not be revived and taught. If it is revived and taught to tempt us, it dare not be embraced, but must be repudiated and fled from.

Luther then quotes Rom. 16: 17 and 18, and continues: "These words can only be understood of those who alongside of (*neben*) the Christian way, as it were, teach something better. For Paul does not say that they deny our doctrine, but that alongside of (*neben*) it they teach another, which the monastic institutions in reality do." (Luther, St. Louis Ed., XIX, p. 1637-1641.)

"Glorifying the Devil"

In the pages following Luther then points out, that if a person teaches and would effect in us anything which God neither teaches nor effects, then God is no longer glorified in us through Jesus Christ. In other words, since God has not commanded the vow of celibacy and has not promised to effect anything in us through such vow; in short, since it is a self-chosen, man-made work, therefore such vow does not glorify God but is of the devil and glorifies the devil.

To this we may add that in the history of the Christian Church there has been nothing which did more to nourish spiritual pride and build up the whole monastic system of work-righteousness than celibacy. Already in the beginning of the second century Ignatius warned against those who because of their "virgin state" boasted that they were above the married bishop.

Introduce celibacy into our Church and the Gospel will disappear — that is the voice of history.

D.

☉ Luther on Public Controversy

It may well be that one will keep silence concerning something that is secret, but with regard to what is known to all, that their doing and practice is against the Gospel, we must testify publicly lest the people fall into the delusion that it (i. e., their error) is right. — Sermons on Genesis, St. Louis Edit., III, 187.

Submitted by Dr. P. E. Kretzmann.

☉ Liturgics Again

By Dr. J. A. Dell

(Edit. Note: Dr. Dell is a member of the American Lutheran Church and of the faculty of its Capitol University in Columbus, Ohio. He is also editor of the *Lutheran Outlook*, official organ of the American Lutheran Conference. It is from the May, 1951, issue of the latter publication that the present article has been taken. — P. H. B.)

This semester I have been teaching Liturgics again. We begin by making clear the only liturgical principle Christ ever enunciated. A woman asked Him whether the Samaritan worship on Mt. Gerizim was correct or the Jewish worship in Jerusalem. He told her the hour was coming when neither one would amount to anything. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." That is the important thing. As long as your worship of God is spiritual and in harmony with the truth, the particular form it takes is not of great moment.

That should be obvious to anyone. On the day of Pentecost and in the period following, the Church was strong and spiritual. Just read the first few chapters of Acts. But what liturgical science did they have? Not a bit. They had no churches, no altars, no paraments and no vestments. Was the Church then as vigorous and vital as it is today? Without question it was much more so. Then liturgical refinements and additions are not essential to the life of the Church.

Now form is inevitable. Worship starts in the heart, with the life that is in us due to our relationship to God. But the minute that springing life begins to express itself in worship, it takes some form — prayer, song, the celebration of the Lord's Supper, the hearing of the Word, etc. The spiritual life within us, as soon as it expresses itself, takes form.

It follows then that there is nothing wrong with worship forms. The Lord did not give us any commands about particular forms. All He gave us was a principle. The forms may be simple, as in the log churches of the pioneers or the bush hut of the Papuan in New Guinea. Or they may be more elaborate, as in the stone church on the avenue with its pipe organ and trained choir. In either case, however, simple or elaborate, the principle must not be violated. It must be

worship in spirit and in truth if it is to be acceptable to God.

That is just where those who go off the deep end, liturgically speaking, go astray. They begin to confuse the form with the spirit. God never does that. The simplest worship of the untutored savage, if it be done in spirit and in truth, is acceptable to God; and the most elaborate ritual, if it be not done in spirit and in truth, is no more beautiful to God than the chattering of the starlings in the trees.

In other words, with God there is no virtue in form for form's sake; it must be form for worship's sake. But with the liturgical experts it is different. Form comes to have a value in itself. Some forms, in themselves, are first important, then more desirable, and finally necessary. If you do not agree with them you are just displaying your liturgical ignorance. If a congregation acquires one of these experts as pastor, and that congregation does not care for all the liturgical frills, it has them thrust down its congregational throat, so to speak. For the liturgical experts are always right, and they must always have their way. Form has become paramount to them. The principle that the congregation makes its own decisions in matters not decided by the Word of God means nothing to them. They know so much better than the congregation what is good for it.

If we examine these forms that are so dear to the liturgical masters, we make a strange discovery. They go back to the period between 325 A. D. and 1525 A. D. Why those dates? Because before 325 A. D. fine Christian churches could not be built. Christian congregations existed by tolerance only, and not by right. But after Constantine embraced Christianity it was possible for Christian congregations everywhere in the Roman Empire to own their own buildings and bring their worship out in the open. And after 1525 A. D. the force of the Reformation movement had developed to the point that its spiritual emphasis modified the formalism that had multiplied in the medieval Church. What was not worship "in truth," that is, in harmony with the Word of God, was abandoned, and what was not worship "in spirit," that is, what was pure formalism, was seen to be worthless.

But when the liturgical masters of our day reach out for what they consider the best forms in worship, they go almost invar-

iably to this worst period of the Church, the period when the church lost its spiritual vitality, and as its spiritual life ebbed away, clothed itself in ever more elaborate and complicated forms. That is just why these liturgical masters reach back into that period, because there the most elaborate forms and the most ornate adornments are to be found. "This is more ancient," they say; "therefore this is more authentic."

Nonsense! Paul, preaching by the riverside in Philippi because there was not even a synagogue in that city, conducted a service that was full of spirit and truth, you may be sure. Did he have a high altar with two seven-branched candlesticks, an acolyte to light them for him, and a crucifer to march in with the cross ahead of him? Did he wear a cassock, surplice, stole, cincture, chasuble, and (since it was outdoors) also a cope or pluviale? The great apostle would have brushed such unimportant details scornfully aside. That service of his in all its simplicity was more ancient than that of the medieval Church; therefore it should be more authentic. But not to the liturgical masters. No, they must go back to the most ornate period in the Church's history. Which indicates that the ornateness is what they are after and not the authenticity.

Worst of all, going back to the forms current in the most degenerate period of the Church's history, they actually bring back not only the forms of that period but also the false doctrine. The acolyte is trained to bow before the altar when he passes the middle of it. Why? Is God there? Not to a Lutheran. When he faces the altar God is before him and behind him and within him. But to a Catholic, God is there on the altar in the form of the consecrated wafer that has become God. Read the article this month that describes a layman's experiences as told to the Rev. W. F. Hertel. This layman's pastor told the congregation that before receiving the communion they must bow to the altar to show their respect to the body and blood of Christ on the altar. There we are — right back in the middle ages.

This makes me hot under the collar. Not only does the liturgical expert teach a false doctrine, for the body and blood of Christ are not on the altar unless you are teaching the Roman doctrine of transubstantiation, but in addition to that the pastor decides for them what they must do, and they have no

voice in the matter. Form is paramount, and principle is banished.

When and if we get an all-Lutheran conference to operating, I suggest that one of the first things we discuss be the doctrine of the Lord's Supper. And when we have perceived once more what it is and what it is not, let the various synodical bodies say to their form-for-form's-sake boys: "Now get this straight or get out."

⑤ Lost By Degrees

The first of the Summer tourists have begun to return from overseas, and they have sad stories to tell of food shortages. "How can it be," a man was asked recently, "when one sees such fertile farms everywhere? Have the farmers nothing to eat?" The reply was as follows: "In my country a farmer is allowed to raise just one pig a year. He is allowed as many chickens as he cares to raise, but he must report carefully the number of eggs they produce. These must be turned in, and in return for them the government issues chicken feed. There is no place to get chicken feed except from the government depots. Everything is under strictest supervision, and very few things are 'off points,' and if you lose your ration book you don't eat. Citrus fruits simply do not exist. Each person is given points enough for a very small piece of meat once a week, and a very small dole of tea." All this is in a country that has long boasted of its freedom and its democratic manner of life, and it is a well-known western European country not subdued by any foreign power. It lost its liberties by easy stages. Just so have many religious denominations lost their doctrinal soundness by easy steps, and the local congregations have lost their congregational sovereignty in their local affairs by gradual steps in the wrong direction. — F. R. Webber, in *The Church Builder* (July, 1951).

⑥ Review of Publications

Explanation of the Book of Revelation. By C. H. Little. vii and 232 pages. 5 $\frac{1}{2}$ × 8 $\frac{1}{2}$. Concordia Publishing House, St. Louis, Mo.

The author of this volume is well known for his previous work, notably for his books on *Lutheran Confessional Theology* and *Disputed Doctrines*. He has a faculty for simple presentation and for making himself

understood. The present work is on a subject on which there is no doubt a comparative dearth of good books, not to mention the fact that there are many more or less harmful books on the Revelation. Dr. Little's explanation of the Revelation is not so much for the critical student, but is rather meant as a popular exposition for the average reader. Herein lies both its strength and the weaknesses which unfortunately attach to it. For not only are details for the most part touched upon but lightly, but the author frequently generalizes truths which are meant to be understood more specifically and thus fails to bring out the real meaning of the book.

The author departs from the commonly accepted division of the Revelation into its prologue, seven great visions, and an epilog. Aside from the introductory prologue he distinguishes but two parts, viz., — "I) The Seven Epistles to the Seven Churches in Asia Minor (chapters 1, 9-3, 22)" and "II) Revelation Concerning the Consummation of God's Kingdom (chapters 2 to 22)." Chapters 4-6 (the second vision) of the Revelation evidently belong together, successively showing 1) God upon His throne in His celestial majesty (ch. 4), 2) Christ the Triumphant Lamb receiving from Him the book of the destiny of the Church and the world (ch. 5), and 3) the unsealing of this book (ch. 6). The author, however, does not treat these chapters thus. He says that the introductory words of chapter 5 ("and I saw") rather "mark this as an entirely new vision." (P. 56.) This destroys the inherent simplicity of this portion of the book and creates uncalled for difficulty for the uninitiated reader. In this section the rather peculiar explanation of the Four Living Beings, first appearing in chapter 4, which one finds on p. 52f. will hardly find acceptance. We likewise reject the identification of the first horseman of the Apocalypse, the rider on the white horse, in chapter 6, as "the Word of God, the Gospel of the Kingdom" (p. 65). We rather identify this phenomenon as oppression by human tyrants in church and state. The first reason for this is the Revelation's own reference in v. 8 to "the beasts of the earth" (with which most commentators don't know what to do because they have completely missed the simple parallelism before them in the Revelation itself) *alongside* of the sword and hunger and death in the Revelation's own interpretive summary of the four destructive agencies whom (according to the correct

reading of the original text) hell follows, reaping a rich harvest. The second reason is the Revelation's own later presentation of the two foremost and representative of such earthly "beasts" in chapter 13 (Pagan Rome and Papal Rome). There are numerous other reasons for this simple understanding of the text right in this vision, but it would take us too far to enter upon a discussion of all of them at this time. Still in this section, there is no reason for the author's substitution of "hades" for the word *hell* in chapt. 6, 8, which latter word he rightly retains in chapt. 1, 18 (p. 16).

In his explanation of chapt. 10 (p. 98) the author concedes that certain features of the mighty "angel" there portrayed remind us of the description of Christ in chapt. 1, 15-16, but yet rejects such an identification. His argument that "no angel can ever equal Christ" is wholly irrelevant. Christ Himself, who is represented also under such a symbol as that of the Lamb in the Revelation and elsewhere in Holy Scripture, is here represented under the former symbol, just as He is frequently represented as the uncreated "Angel" of Jehovah throughout a considerable part of the Old Testament.

We are happy to see that the author rejects millennialism (p. 202), and we are also happy because of his confession that "the contention of some" concerning the souls in chapter 20, 4, "that these souls must have had bodies or John could not have seen them, is perverse rationalism." (P. 204.) On the other hand, the author finds the great and final Antichrist nowhere in the Revelation, and fails to identify the two earthly "beasts" of chapter 13 (Pagan Rome and Papal Rome). His contention concerning the mystic number in chapter 13, 18, "that the expression 'the number of a man' is a mistranslation is evident from the fact that John has just mentioned it in the same sentence as 'the number of the beast'" is a mistaken one. The Revelation itself rather in this very sentence gives us this explanation that the number of the "beast" here referred to is the number of a man (*the Greek text says "of a man,"* that is, of a human being, a person) and thus identifies the "beast" itself as a man. We must also reject the author's assertion concerning chapter 14 that "it is a serious mistake to take Babylon as a symbol for Rome" (the author himself takes it as a symbol of "the whole world"), p. 146. Likewise we reject his assertion concerning chapter 16, that "all attempts to explain the matter here

presented in literal terms are futile, as such events cannot be located in past history." (P. 160.) In beginning his exposition of chapter 17, the author says: "This chapter together with chapter 18 and vv. 1-10 of chapter 19 deals with the Great Whore, Babylon, or the antichristian empire, presenting her to us in all her seductiveness." (P. 172.) In a footnote he concedes that "many Lutheran commentators interpret the 'mother of harlots' to be the Antichrist and not all anti-Christian forces," the latter again evidently expressing the author's own view. Throughout this chapter he contends for a similar generalization; so, e. g., on page 175, where he says: "The symbolism is not limited to the degenerate Church or the papacy, although these are included as part of the antichristianity that takes in the whole world and manifests itself in all the various forms of opposition to God." On page 181 he speaks of the "two beasts" as "the whole anti-christian world power." Thus the author mistakenly identifies as one and the same thing a number of things, — viz. the two beasts and the woman sitting on one of these — which are not presented as one and the same thing in the Revelation.

For ourselves we reject the thought of a mere "renovation or rejuvenation," instead of the annihilation, of the heaven (firmament) and the earth, p. 210.

We do not accept the explanation of the mystical number "10" as denoting completeness (p. 90), as is commonly done. Completeness is represented by the number "7"; the number "10" denotes *sufficiency*. Correspondingly we do not accept the interpretation of the number "5" as signifying incompleteness (p. 92); as a matter of fact, we simply regard the five months in 9, 5 as the duration of the season of locusts, without attaching to that number, which occurs only here in the Revelation, any mystical significance at all.

In the identification of the "Nicolaitanes" in chapter 2, 6 antinomianism (the false teaching that the Law cannot be of any service to the Christian at all and that its preaching therefore should be given no place in the Church, — over against which compare the well-known threefold use of the Law) is not carefully enough defined when the author represents it as "the doctrine that the believing Christian is freed from all claims and obligations of the Moral Law," p. 20. The author knows, as he clearly teaches elsewhere (cp. *Lutheran Confessional Theology*, pp.

153-158), that we are not under the Law, but under grace (Rom. 6, 14; 10, 4). The very Gospel which tells the Christian that Christ has freed him from all obligations and claims of the Law, however, is a motive impelling him to make diligent use of the Law in order to live an ever more holy life in gratitude to God for His mercy, to come to an ever better knowledge of his sinfulness (daily repentance), and to restrain more and more the old adam which still clings to him, causing him endless trouble even to the grave.

We regret the necessity of the restrictions which we have had to make. For, aside from these, the book, a copy of which was sent us for review by the author, offers a simple exposition of the Revelation. The binding is good and presents a pleasing appearance.

P. H. B.

The Man of Sorrows. A Book of Lenten Devotions on the Passion of Our Lord. By Albert T. W. Steinhäuser. Augsburg Publishing House, Minneapolis. X and 294 pages, 5½×8.

This is a republication, in Augsburg's well known superb style, of an older work by Dr. Steinhäuser (ULC), who died in 1924. It offers 40 brief meditations, one for each day of Lent, based upon the Passion story itself, in choice, chaste, simple language. To these are added selected litanies, short prayers, and well chosen verse.

Lenten books are literally pouring from the presses of church publication houses, Lutheran in particular, year after year. Of these, but few are worthy of a place on the same shelf with such works as Stoeckhardt's great classic of Lenten Sermons, Krummacher's Sermons (which can by no means, however, be wholly approved), and perhaps Golladay's Lenten Outlines. This is one of these few. Clergy and laity alike will find it really stimulating for their Lenten devotion.

We have had to place but one or two queries on the margin of our review copy. To say to Jesus of Judas "Of those the Father had given Thee this one Thou hadst lost" (p. 42), is open to misunderstanding. In John 17, 12, where He expressly recalls in His highpriestly prayer, how He had watched over His disciples, Jesus says of Judas simply that he "is" lost. Careful, critical writing demands that we speak as our great translations (Luther, Authorized Version) correctly speak in their rendering of Scripture here.

As regards the Footwashing, it may be that, during the course of years, even more and more, "by dint of long brooding on this incident John came to see in it a dramatic parable of the Passion" (p. 32). But we ought to be careful not to give the impression as though what John writes in chapter 13 of the Gospel rests on no more than that fact, — that *all Scripture is given by inspiration of God*.

P. H. B.

☉ What Our Readers Say

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THE "COMMON CONFESSION" MUST BE REPUDIATED

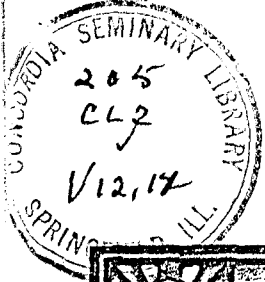
THE "LUTHERAN WITNESS" MUST BE RESTORED AS THE VOICE OF THE MISSOURI SYNOD

THE ERRORS OF SIGNERS OF THE "STATEMENT" OF THE "44" MUST BE REJECTED

EVANGELICAL DISCIPLINE MUST PREVAIL WITHIN THE MISSOURI SYNOD

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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

VOLUME XII

November, 1951

NUMBER II

IN THIS ISSUE: Prayer — "The Chief Service of God is to Teach the Gospel" — The Real Presence — Adoration and Elevation of the Host — Changing the Nature of the Sacrament — Review of Publications

☉ Prayer

O Lord and king of Thy Church, Jesus Christ: Solely for the sake of Thy overabounding grace, O Jesus, Thou hast kept my church, the Missouri Synod, free from error in doctrine and practice these last 100 years. Thou hast raised up my Synod as an oasis in the wilderness of this world, a tower of strength among all the sinewless churches of my present, weak-kneed age.

But I did not deserve Thy grace, O Christ. If Thou wouldst judge on the basis of merit, O Lord, Thou wouldst take the gift of Thy Word from me. For I did not keep Thy doctrine pure. I did not reprove the erring. I did not let my light of faith shine so that

men would glorify Thy name. I also transgressed Thy Word in thought, word and deed. I have offended Thee, again and again, deserving only Thy wrath and condemnation.

But, O Lord, I come to Thee only because I know that Thou delightest to have mercy on me. Thou didst not refrain from delivering Thyself into the hands of Thine enemies for my salvation. Because of this benevolent work of Thine, I take courage to ask Thee to help my Synod in its time of need. O Lord, if it be Thy will, bring back my Synod to the pure confession and practice that it once had. Purify my church for Thy name's sake, O Lord. Cast out the errorists who would weaken my Synod. Defeat the schemes of those who would corrupt it, and

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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South Chicago Avenue, Freeport, Illinois.

grant that we may again profess and practice Thy full and pure Word. O Lord hear, O Lord hearken and do; defer not, for Thine own Sake, O my God. Amen.

(Submitted by a reader of the *Confessional Lutheran*)

❶ "The Chief Service of God is to Teach the Gospel"

The Lutheran Confessions

In the Apology of the Augsburg Confession, to which every Missouri Lutheran pastor and professor is pledged at his ordination and installation, and to which every congregation holding membership within the Missouri Synod must subscribe, we read as follows:

"Of all acts of worship that is the greatest, most holy, most necessary, and highest, which

God has required as the highest in the First and Second Commandment, namely, *to preach the Word of God*. For the ministry is the highest office in the Church. Now, if this worship is omitted, how can there be knowledge of God, the doctrine of Christ, or the Gospel? But *the chief service of God is to teach the Gospel*." (Triglotta, p. 327.)

Preceding this the Apology points out that men establish the kingdom of Antichrist when they observe certain religious rites, e. g., when they celebrate Mass and sing Psalms, not in order to learn and pray, but for the sake of the service, as though through such service they could appease God, or merit a certain grace, or even obtain remission of sins. "Men are justified *by faith* when they believe they have a reconciled God."

Faith is, as the Apology says in this connection, "the highest service of God." It is only through faith that we are the children of God and all that we may think, say and do is well-pleasing to Him. Hence the preaching of the Gospel — "Thy sins are forgiven thee!" — by which faith is engendered, established, and confirmed, is and must ever remain the center around which all Christian worship revolves.

The Lutheran Church teaches and confesses that the immediate and proper effect of the Lord's Supper is to impart forgiveness to the believer and in consequence to strengthen him in his faith and life. Since the forgiveness imparted in the Lord's Supper is the same as that imparted through the Gospel, therefore we cannot rightly regard the Lord's Supper as being of greater importance or of greater benefit than the preaching of the Gospel, or as the climax of Christian worship.

Truly Lutheran Preaching

Immediately after the words "the chief service of God is to teach the Gospel" the Apology continues: "And when the adversaries do preach, they speak of human traditions, of the worship of saints (of consecrated water), and similar trifles, which the people justly loathe; therefore they are deserted immediately in the beginning, after the text of the Gospel has been recited. A few better ones begin now to speak of good works; but of the righteousness of faith, of faith in Christ, of the consolation of conscience, they say nothing; yea this most wholesome part of the Gospel they rail at with their reproaches. (This blessed doctrine, the precious holy Gospel, they call Lutheran.) On the con-

trary, in our churches all the sermons are occupied with such topics as these: of repentance; of the fear of God; of faith in Christ, of the righteousness of faith, of the consolation of consciences by faith, of the exercises of faith; of prayer, what its nature should be, and that we should be fully confident that it is efficacious, that it is heard; of the cross; of the authority of magistrates and all civil ordinances (likewise, how each one in his station should live in a Christian manner, and, out of obedience to the command of the Lord God, should conduct himself in reference to every worldly ordinance and law); of the distinction between the kingdom of Christ, or the spiritual kingdom, and political affairs; of marriage; of the education and instruction of children; of chastity; of all the offices of love."

Here the Apology refers to those who speak of good works but rail with their reproaches at the preaching of the Gospel. Under the heading "We Are Mending Our Ways" the stewardship counselor of the Missouri Synod writes: "The recent emphasis in our sermonic literature on the Christian life is an encouraging sign. . . The clergy will also have noted that our schools and Sunday schools are now being supplied with Christian texts, workbooks, and other literature which are geared to a more functional type of Christianity." (*The Chief Steward*, p. 21f.) Today more and more within our circles are contending that we must preach more sanctification and less justification. And more and more within our circles are preaching the Gospel but sparingly, lest, as they imagine, their hearers become remiss in their Christian life. Some even go so far as to preach mere moralizing sermons.

But all such and similar efforts will fail because they seek to gather grapes from thorns and figs from thistles. All such efforts may accomplish a certain outward righteousness and bring more money into the congregational or synodical treasuries, but they will not effect true sanctification. That is effected only by the assurance: "Thy sins are forgiven thee!"

A Christian life is the fruit of faith in the forgiveness of sins and such faith is engendered only through the "pure doctrine of the Gospel and the Sacraments."

"We Need a Revival"

That mere moralizing sermons will not effect true sanctification is realized within the

Liturgical Movement. In fact, in the Liturgical Movement we have a reaction to the moralism and worldliness which has crept into our midst.

"We need a revival in the Church," says Rev. B. von Schenk, FBS. "How desperately and urgently we need this revival is seen by the divisions in the Holy Body of Christ, and the petty bickerings between 'confessionals' and liberals, forgetting the real office and program of the Church. . . The source of revival must lie in something that is not of this world, something that cannot become impure, something which cannot be dirtied by men's hands and minds, and perverted by self-seeking people. That something is the Holy Eucharist. We shall have a revival when men and women find their way back to the Altar." (*Una Sancta*, Easter, 1946, p. 17.)

Here note, in the first place, the false doctrine of the Church: the visible Church is referred to as the "Holy Body of Christ." But of that we shall treat on another occasion.

Note, in the second place, that the differences between "confessionals" (undoubtedly a reference to the *Confessional Lutheran*) and liberals in our midst are regarded as "petty bickerings." This is the typical attitude of most followers of the Liturgical Movement. Purity of doctrine is to a great extent regarded as of minor importance, for the Liturgical Movement repudiates what it calls the "sectarian conception" of the Church and "begins with (the) 'catholic' conception of the Church's visible society and seeks to revive the corporate life of this society." (*Una Sancta*, Advent, 1950, p. 9. 7.)

Note, in the third place, that instead of stressing the preaching of the Law and Gospel, especially the preaching of the Gospel, there is here a false conception of the Lord's Supper. This is also typical of the followers of the Liturgical Movement, who not only regard preaching as of secondary importance and lay false, un-Scriptural emphasis on the external form of worship, but also in direct contradiction to the Lutheran Confessions regard the Lord's Supper as the chief service and climax of Christian worship.

Depreciating Preaching and Falsely Emphasizing External Forms of Worship

Una Sancta contains the following typical expressions: "While the sermon is an important part, it is not the chief part of the service. Lutherans do not go to church primarily to hear a man but to worship God." — "Many

pastors, influenced by Calvinist 'simplicity' and fundamental piety, have placed such a sincere but misguided emphasis on the Word, i. e., the Sermon, as the means of grace, that the sacramental and liturgical features of Lutheran worship have been neglected. . . . Worship is more than being preached at." — "It is time that we lay aside all our substitutes and emphasis on the preacher in the pulpit and center our worship about Christ at the Altar. Our crudities are no longer in place and we should use all of our ability to put pageantry, color, and meaningful externals into our worship. Not with machine-like precision or for ostentation, but to enhance worship. I am thinking here of the use of such things as processions (Palm Sunday, Rogationtide, etc.), extra usages for certain seasons (Advent Wreath, Paschal Candle, etc.), the best in historical vestments, acolytes, torches, crucifer, etc." (*Una Sancta*, St. James the Elder, 1947, p. 7-10.)

Contradicting the Lutheran Confessions

In direct contradiction to the Lutheran Confessions, which state that the "chief service of God is to teach the Gospel," the Liturgical Movement contends that the celebration of the Lord's Supper is the chief service and climax of Christian worship.

Speaking of the "Revised Liturgy for Lutherans," Rev. B. von Schenk, FBS, says: "It is tragic enough that most Lutheran congregations celebrate the 'dry mass' on the Lord's Day as a substitute for the Communion, but to have the synodical authorities recommend such a practice by permitting a black rubric of this kind is unforgivable." (*Una Sancta*, St. John the Baptist, 1949, p. 17.) Rev. A. Hawlicheck says: "The Lutheran Church at present operates with part of the machinery torn out of the vehicle of her Sacramental worship, and ninety-nine per cent of her licensed drivers and more of her passengers do not know it." (*Una Sancta*, Conversion of St. Paul, 1948, p. 19.) Again we read "The climax and keystone of the sacramental in our Christian faith is the Holy Supper. . . . It is the supreme and pregnant means of the communion with God. Its structure, every act of the ceremony, every ornament of the altar and sanctuary all are designed and should be used to bring us into fellowship of God in Christ — make us one with Him, 'eating His Body and drinking His blood'." (*Una Sancta*, St. James the Elder, 1947, p. 5.) And in the Advent, 1950, issue the whole Editorial Staff says: "We stand for

the return of the Sacrament of the Altar to its proper place as the chief Service of our parish-churches at least every Sunday and major holy day." (P. 2.)

But some within the Liturgical Movement go even further, for in *Una Sancta*, Annunciation of the Blessed Virgin Mary, 1948, p. 17, we read: "Without Holy Baptism and Holy Communion the Church could preach as much as she wanted to, but her preaching would cease to be a proclamation of the Gospel, and the organizations which that preaching would create would be at most societies for the propagation of a world-view, but not Christian congregations. Without the Sacraments there would be no communion of the Body of Christ and therefore there would be no Church at all."

Here the preaching of the Gospel has practically ceased to be a means of grace.

Was the Lord's Supper the "Chief" Service in the Early Church?

Dr. Piepkorn contends: "That the Holy Eucharist was the chief service of the early Church no one will seriously contest. The descriptions in the New Testament writings are sadly lacking in detail. . . . From the days of St. Justin Martyr in the early second century, however, the chief service of every branch of the historic Church is built around the offering of the Eucharistic prayer, the breaking of the bread, and the distribution of the Holy Communion." (*Una Sancta*, Lent, 1946, p. 5.)

That the post-Apostolic Church celebrated the Lord's Supper every Lord's Day we will not contest. We do, however, seriously question the statement that the Lord's Supper was regarded as the "chief" service at that time. Justin Martyr tells us that after the reading from the Memoirs of the Apostles and the writings of the Prophets as long as time permits "the president in a discourse gives an exhortation to the imitation of these noble things." Even the Constitution of the Holy Apostles, which dates in the fourth century, tells us that the presbyters "one by one exhort the people, and the bishop in the last place, as being the commander." It is only after the service was divided into the worship of the faithful and the worship of the catechumens that the Lord's Supper with its liturgical appendage became the chief service of the Church. This division took place in the days of persecution after Justin's time (there is no trace of it before that time), and it is

from that time on that catechumens, heterodox, and unbelievers were not permitted to participate in the worship in which the Lord's Supper was being celebrated.

The Lord's Supper therefore became the chief service after the Church had practically lost the Gospel of free forgiveness in Christ Jesus and had become thoroughly permeated with the doctrine of work-righteousness, and when a false, un-Scriptural doctrine of the Lord's Supper prevailed throughout the Church.

Christ Has not Commanded "How" Often

Christ has commanded us: "This do ye, as often as ye drink it, in remembrance of me," I Cor. 11, 23. But He has not commanded *how* often we should do it.

It is the height of papistical arrogance to refer — as Rev. von Schenk does — to Christians having a morning service without Communion as "celebrating a dry mass." (See quotation above.) It is the height of uncharitably judging of hearts to say — as Rev. A. Hawlicheck does *Una Sancta*, Trinity, 1946, p. 4 — "Oftentimes Lutheran congregations feel especially saintly that they have monthly communions."

If a Christian congregation resolves to celebrate the Lord's Supper every Lord's Day, it may do so in its Christian liberty. But no Christian congregation should be faulted or condemned, if it decides otherwise.

To say otherwise, is to usurp the authority of God.

Will the Liturgical Movement Follow in the Footsteps of Pietism?

Pietism was an unsound reaction within the Lutheran Church of the 17th century against the prevailing ungodliness of that day. It was unsound, for instead of counteracting the worldliness that had crept into the Church by the threefold use of the Law and by preaching justification unconditionally and in its fullest measure, Pietism stressed the Christ *in us* rather than the Christ *for us* and laid an improper emphasis on conversion and sanctification. This emphasis on the Christian life led, not only to all manner of false, un-Scriptural teaching, but also to indifference to doctrinal purity and to an attempt to unite all Christendom without doctrinal unity, merely on the basis of certain fundamentals.

Pietism finally degenerated into the crass rationalism and work-righteousness of the 18th century.

In the Liturgical Movement we also have an unsound reaction against the prevailing worldliness in the Church. It too is unsound, for instead of properly applying Law and Gospel to the situation, the Liturgical Movement also stresses the Christ *in us* rather than the Christ *for us* and improperly emphasizes sanctification. The Pietists held that conversion and sanctification are attained, not so much through the means of grace, but through earnest prayer and wrestling with God. Similarly, the Liturgical Movement holds that sanctification is attained primarily through worship and especially through the Sacrament of the Altar. But here too we have the same indifference to doctrinal purity and an attempt to unite the visible Church without doctrinal unity, merely on the basis of agreement in certain fundamentals.

Will the Liturgical Movement finally also degenerate into crass rationalism and work-righteousness? Only the future can tell. However, this much is certain, that the same destructive elements found in Pietism are also found in the Liturgical Movement, and only the grace of God can prevent its inevitable further degeneration.

D.

☉ The Real Presence

In describing the High Church movement within the Lutheran Church, the (Catholic) *St. Louis Register* of August 19, 1950, gave its article the sub-heading: "*Convert Tells How Idea of Real Presence is Gaining Ground; Once Held Idolatrous.*"

The statement that the "idea of the Real Presence is gaining ground" within the Lutheran Church was not made by Mr. Stangohr in "*The High Church Lutheran and the Catholic*," the research-paper on which *The St. Louis Register* based its remarks. Mr. Stangohr, as a former Missouri Lutheran, undoubtedly knows that the Lutheran Church has always confessed and taught the "real presence" of Christ's body and blood in the Lord's Supper. What he did say is something else. We shall reproduce it in our own words.

The Lutheran Doctrine of the Real Presence

Question 299 of our synodical Catechism reads: "What does Christ give us in, with, and under these visible means in the Lord's Supper? In, with, and under the bread Christ gives us His *true body*; in, with, and

under the *wine* He gives us His *true blood*. (Real Presence.)"

Under the "real presence" our Church therefore understands that when the communicant receives the bread and wine he likewise in a supernatural, incomprehensible manner with the mouth receives the body and blood of Christ.

The Lutheran Church emphatically rejects the teaching that bread and wine are changed into the body and blood of Christ (transubstantiation), or that the body and blood of Christ are locally included in, or commingled with, the bread and wine (consubstantiation).

There is never any body and blood of Christ on the altar. In the Sacrament, if anything is spilt, it is nothing but wine that is spilt. If anything falls to the floor, it is nothing but bread which falls to the floor.

The Roman Doctrine of the Real Presence

Romanists also speak of the "real presence" of Christ's body and blood in the Lord's Supper. According to Romanist teaching (quoting modern Roman Catholic theologians), when the priest recites the words of Christ, "This is my Body," he "changes the bread into the body and blood of Christ;" and when he says, "This is the chalice of my Blood," the "content of the chalice is changed into the body and blood of Christ." Due to the priest's action "the body and blood of our Lord Jesus Christ become *present on the altar*." As the *Catholic Missal* puts it, "These words (*For this is my body*), spoken by the priest in the person of Christ, effect the Real Presence of Christ under the appearance of bread."

Does UNA SANCTA Teach the Presence of Christ's Body and Blood ON THE ALTAR?

Upon joining *Una Sancta's* editorial staff, Rev. William H. Baar (U. L. C.) wrote: "*The altar becomes the manger in which the Christ Child lies, the Bread and the Wine are His swaddling clothes*. There is the Child in Mary's lap, no longer in a state of limitation and humiliation, but glorified and triumphant. On Christmas morning there are many Bethlehems but one Savior, for Christ is confined only by His promise that in the consecrated Elements His Body and Blood are truly present. Bethlehem is where we find our Savior wrapped in Bread and Wine. . . In the mass we do not repeat the sacrifice of Jesus which was sufficient and once for all. We recall this sacrifice to remembrance. There is no

new immolation but rather a showing forth or recollection of the Lord's life and death. As the shepherds and wisemen brought themselves and their gifts, so when we arrive at Bethlehem, the pastor says, 'We give thanks to thee . . . not as we ought, but as we are able; and we offer to Thee. . . Thy Gifts of Bread and Wine. . . making the Memorial which Thy Son hath willed us to make.' When we can understand *how the Elements become the Body and Blood of Christ by consecration*, then we can understand in what manner the offering of these consecrated Elements to God, the Father, is a Memorial of Christ's Sacrifice. None of us is able to confess the whole truth in his articles of faith. The true presence is conditioned neither upon our faith nor our understanding. The Blessed Sacrament has often gone unadored while men argued about it and thanked God that they did not share the misunderstandings of other men. The great concurrence binding Eastern, Roman, Lutheran and Anglican Christianity together is the Real Presence of the Body and Blood of Christ in the Elements *upon the Altar*." (*Una Sancta*, Holy Name, 1949, p. 8f. Our emphasis. In the same issue the author "gratefully acknowledges indebtedness to the Rev. B. von Schenk's book, 'The Presence'.")

To hold that the altar becomes the manger in which the Christ Child lies and that the bread and wine are His swaddling clothes, or, to hold that the body and blood of Christ are present in the elements upon the altar — is to hold either the doctrine of transubstantiation or the doctrine of consubstantiation, which are both emphatically rejected by the Lutheran Church.

Furthermore, the Lutheran Church emphatically rejects the idea that the recitation of the Words of Institution effects the sacramental presence. "Not the word or work of any man produces the true presence of the body and blood of Christ in the Supper, whether it be the merit or recitation of the minister, or the eating and drinking or faith of the communicants; but all this should be ascribed alone to the power of Almighty God and the word, institution, and ordination of our Lord Jesus Christ. For the true and almighty words of Jesus Christ which He spake at the first institution were efficacious not only at the first Supper, but they endure, are valid, operate, and are still efficacious, so that in all places where the Supper is celebrated according to the institution of Christ, and His words are used, the body and blood

of Christ are truly present, distributed, and received, because of the power and efficacy of the words which Christ spake at the first Supper." (*Triglotta*, p. 999.)

The Position of Dr. A. C. Piepkorn

Dr. A. C. Piepkorn, "Staff member of *Una Sancta* and Professor-elect to the Department of Systematic Theology of Concordia Seminary, St. Louis, Missouri," wrote in the *American Lutheran*, June, 1949, p. 8, as follows: "While late Roman theology has tried to relate the moment of consecration to the recitation of the words, 'This is My Body,' and, 'This is My Blood,' the early (and most dependable) doctors of the Church of the Augsburg Confession for the most part wisely refuse to define the precise moment when the sacramental miracle takes place. They hold unreservedly, however, that the recitation of the Words of Institution is the consecration and that the Real Presence of the Body and Blood of Christ in the Sacrament is achieved *prior to the distribution*." (Our emphasis.)

Commenting on the last words in the *Lutheran Outlook*, August, 1949, Dr. Dell rightly saw "some form of transubstantiation or consubstantiation" in these words and in a later issue correctly added "this is false doctrine by any Lutheran standard."

Romanists are agreed that the changing of bread and wine into the body and blood of Christ occurs during the consecration. But they are not agreed in which precise moment, while the priest recites the Words of Institution, the supposed "miracle" occurs.

Lutherans, however, confess that "the two substances, the natural bread and the natural body of Christ, are present together here upon earth in the appointed administration of the Sacrament." (*Triglotta*, p. 985.) Only when the "entire action of the Supper, as it was instituted by Christ" is observed, that is, when the consecrated bread is "distributed, received, and partaken of," is there a Sacrament. (*Triglotta*, p. 1001.) Hence Luther rightly said that "where there are no eating and drinking persons according to Christ's institution, there is nothing else but bread and wine, even though one should recite the words a thousand times." Hunnius agrees: "As the bread is the communion of the body of Christ in the act of eating first and not before, so the bread is then first joined with the body, when that communion and that receiving occurs." When Saliger of Rostock persistently adhered to his conten-

tion "that bread and wine are the true body and blood of Christ as soon as the Words of Institution are recited, *even before the distribution and without use*," he was removed from office in 1569. (Cf. Quotations in Walther, *Pastorale*, p. 174; also Pieper, *Dogmatik*, III, p. 434.)

Who Must Be Held Responsible

It is true, every issue of *Una Sancta* bears the notation: "The author of each signed article is responsible for the views expressed therein." This, however, by no means exempts any member of the Editorial Staff from being held responsible for any false, un-Scriptural teaching in that publication, unless they publicly repudiate such false teaching. No such repudiation has ever been published by any member of the Editorial Staff of *Una Sancta* and none of the present members of the Editorial Staff, who were members when the above-mentioned words were written, have resigned in protest against such false teaching.

The whole Editorial Staff, including those who are members of the Missouri and of the Wisconsin Synod, must therefore be held responsible for upholding and publishing a false and un-Scriptural Roman doctrine of the Real Presence.

D.

Adoration and Elevation of the Host

According to Roman theologians, immediately after the priest has spoken the words of consecration "he genuflects reverently, to adore the sacred body of Christ, and rising again, he elevates the sacred Host so that it may be seen by the faithful."

Origin of This Custom

In our study of the History of Doctrine we have been able to trace the adoration of the host, which is closely connected with the Roman doctrine of transubstantiation, to the 11th century. In his statutes for the Canterbury Cathedral, Lanfranc, the chief advocate of transubstantiation in the Eucharistic controversy of that century, said that after the Mass on Maundy Thursday the priest should place "the body of the Lord" in an "appointed place most beautifully adorned." A light should continually burn in front of it. On Good Friday the body of the Lord should be brought to the high altar and approaching the

altar "all the brethren should genuflect and adore the body of the Lord."

Transubstantiation (that is, the teaching that bread and wine are *changed* into the body and blood of Christ) became the official dogma of the Roman Church at the Fourth Lateran Council in 1215. At the Council of Cologne in 1280 it was decreed: "No priest is to elevate the host to show it to the people until he has said the words, 'For this is my body.' Then the bell is to be struck with three strokes on the side, so that the faithful who hear, wherever they may be, come and adore. . . . If any part of the blood or body of the Lord has fallen on the covering of the altar, that part is to be cut out and burnt, and the ashes are to be placed in a sacred place or the piscina. And, if a part of the corporal has been stained with the blood, it is to be carefully washed three times, and the water is to be taken by the priest or some other religious person fasting. And after being washed the aforesaid cloth can be used as before. Also, if a drop of blood has fallen on a vestment, that part is to be cut out and burnt, and the ashes are to be placed in a sacred place, as before said. If the blood has fallen on wood or stone or solid earth, that part, if it can conveniently be done, is to be licked by the priest, and afterwards scraped, and what is scraped off is to be placed in a sacred place or the sacred piscina When the body of the Lord is carried, the faithful who are present, if it can fittingly be, are to genuflect and smite their breast and reverently adore with bowed heads and joined and uplifted hands. And horsemen are not to disdain to come down from their horses to adore Him who for them came down from heaven."

Intimately connected with such adoration is the feast of Corpus Christi in honor of the presence of Christ in the host. Urban IV in 1264 commanded the whole Christian Church to observe this festival and John XXII later added a procession in which the host was carried through the streets.

The idolatry committed with the consecrated host gave the Schoolmen endless trouble. A mouse had eaten the consecrated host and now the question arose: Did the mouse eat the body of Christ? Pope Gregory XI (1370-78) expressly stated that the mouse ate the body of Christ. What should be done with the mouse? Here the Schoolmen differed widely. Nearly all agreed that the mouse should be caught, if at all possible. Some suggested that the mouse should be

burned and its ashes scattered around the altar. Others suggested that the host should be recovered from the mouse's intestines and either eaten by some pious person or placed in the pyx. Some even suggested that the mouse itself should be eaten by a priest. But now the question arose: Should the body of Christ in the mouse be adored? Bonaventura and Gabriel Biel affirmed it; but others denied it.

Thus a little mouse threatened to destroy the whole transubstantiation doctrine.

Lutheran Attitude Towards Adoration

Exactly how Lutherans feel towards adoration of the consecrated bread was graphically portrayed by the Lutheran confessors at Augsburg in 1530. When Charles V demanded that the Lutherans take part in the Corpus Christi procession, they bluntly refused. When the emperor persisted in his demand, then Margrave George of Brandenburg stepped forward and said: "Before I would deny God and His Holy Gospel and agree to such false, erroneous opinion, I would rather immediately kneel before your majesty and have my head cut off."

The Formula of Concord says: "With heart and mouth we reject and condemn as false, erroneous, and misleading . . . when it is taught that the elements or the visible species or forms of the consecrated bread and wine must be adored. However, no one, unless he be an Arian heretic, can and will deny Christ Himself, true God and man, who is truly and essentially present in the Supper should be adored in spirit and in truth in the true (the Latin is *legitimo*, legitimate) use of the same, as also in all other places, especially when His congregation is assembled." (*Triglotta*, p. 1015.)

Romanists have always contended that they do not adore bread and wine, since to them the bread and wine are no longer bread and wine but have through consecration been changed into the body and blood of Christ. The framers of the Formula, of course, knew this. They also knew that it is proper to adore Christ himself at any time and at any place, also in the Lord's Supper, for wherever the Lord's Supper is *legitimately* used, there He is truly and essentially present. However, since they themselves held that even after consecration the bread is merely bread and wine is merely wine, therefore they regarded the adoration of Christ's body and blood in the Sacrament, as practiced in the Roman Church, an adoration of the

external visible elements of bread and wine, and rejected and condemned such adoration as idolatry.

UNA SANCTA and Adoration

In the previous article we cited the words of *Una Sancta*, Holy Name, 1949, p. 8f: "The altar becomes the manger in which the Christ Child lies, the Bread and Wine are His swaddling clothes . . . the Elements become the Body and Blood of Christ by consecration . . . The great concurrence binding Eastern, Roman, Lutheran and Anglican Christianity together is the Real Presence of the Body and Blood of Christ in the Elements upon the Altar." Preceding this we read: "The prayers of the celebrant follow, and the words of institution are said. In a moment of silence the great procession stops. The journey is over! Saints, heroes, the great and humble bow in adoration."

With such a doctrine of the Real Presence it is but natural that *Una Sancta* would also advocate the adoration of the body and blood of Christ in the Sacrament. In *Una Sancta*, St. Mary Magdalene, 1948, p. 14, Rev Otto Klett writes: "After the consecration the pastor stands for a brief moment in adoration." And in *Una Sancta*, Holy Cross, 1947, p. 25, Dr. Piepkorn seeks to defend such adoration. "Following the Reverend Mr. Norden away from the main issue for a moment, to comment on his statement, 'When communicants are disposed to adore the Body and Blood of Christ in the Sacrament they are not following good Lutheran doctrine and practice,' it should be remembered that the only thing which the Confessions condemn is the adoration of the sacramental elements, bread and wine." He then refers to the words of the Formula of Concord which we have quoted above.

It is to be remembered that the Formula of Concord in this connection speaks of the "legitimate" use, that is, "the use instituted by Christ." It is the "entire, external, visible action of the Lord's Supper instituted by Christ, the consecration, or words of institution, the distribution and reception, or oral partaking (manducation) of the consecrated bread and wine, (likewise the partaking) of the body and blood of Christ." Everything outside of such use (and here the Formula mentions, offering up, enclosing, carrying about in procession, and exhibiting for adoration) belongs to "papist abuses" of the Sacrament. (*Triglotta*, p. 1003.) The Formula with heart and mouth rejects and

condemns as false, erroneous, and misleading, "when it is taught that . . . the body of Christ is present even apart from the administration (action) of the Holy Supper, when the bread is enclosed in the pyx or is carried about for display and adoration. For nothing can be a sacrament without God's command and the appointed use for which it is instituted in God's Word." (*Triglotta*, p. 1009.)

Christ told His disciples to eat and to drink His body and blood. He did not tell them to adore His body and blood. Hence the adoration of the "body and blood" of Christ, as advocated by *Una Sancta*, must be rejected and condemned as part and parcel of "the false worship, idolatry, and superstition" of the Papacy.

Elevation of the Host

In the Roman Church "the priest elevates the sacred Host for the people to see and adore." In *Una Sancta*, Pentecost, 1947, p. 16, Dr. Piepkorn refers to such an elevation of the host as proposed in "A Liturgy for the Celebration of the Holy Eucharist (Society of St. James, Valparaiso, Indiana: 1946)."

Mr. Stangohr in *The High Church Lutheran and The Catholic*, p. 12, rightly says: "It should be obvious that there would be little point in any type of elevation unless some change had been brought about by the consecration. Still, *Pro Ecclesia Lutherana* upholds the old Lutheran truism that after the consecration 'the bread is still bread and the wine is still wine' when it says, 'Rightly considered the . . . Elevation . . . means nothing more than plainly showing the congregation the bread and wine which have been consecrated.' Logically speaking, then, there would be just as much point in elevating the elements prior to consecration as afterwards."

To this we would add that to elevate the host after consecration can only give the impression: That which you now behold is the body and blood of Christ. To hold up the elements and to say (as has been suggested): "Behold the Lamb of God which taketh away the sins of the world!" is to give the impression — it cannot be otherwise — this which I am showing you is the Lamb of God that takes away the sin of the world. The *Catholic Missal*, p. 47, says: "Elevating a particle of the Blessed Sacrament the priest says: 'Ecce, Agnus Dei, etc.' (Behold the Lamb of God, etc.). While the priest shows the Blessed Sacrament, the communicants

should make acts of faith, hope and love to Jesus present." And *My Sunday Missal*, p. 36, reads: "Priest genuflects, elevates Host. Look at the sacred Host and devoutly say: 'My Lord and my God.' (7 years indul.)"

In his "Manner of celebrating Christian Mass and approaching the Lord's Table," written in 1523, Luther says: "After the consecration is completed, the choir should sing the *Sanctus* and during the *Benedictus* the bread and chalice should be elevated according to ancient custom for the sake of the weak, which might perhaps be offended at a too fast changing of the foremost custom in the Mass." (St. Louis, X, p. 2243.) Clarke, *Liturgy and Worship*, p. 344, tells us that the elevation was "expressly forbidden by rubric in 1549. The rubric disappeared in 1552, probably because the custom had ceased."

And now *Una Sancta* would re-introduce into our midst what Luther was for the moment willing to retain only "for the sake of the weak." D.

② Changing the Nature of the Sacrament

According to the *Catholic Missal*, p. 11, the Mass is "offered for four specific ends: (1) as a supreme act of adoration of the Divine Majesty; (2) as a most acceptable act of thanksgiving; (3) as a most potent satisfaction for appeasing God's offended justice; (4) as a most powerful means of obtaining all blessings."

In the Roman Mass the priest offers the bread and wine to God "in memory of the passion, resurrection, and ascension of our Lord Jesus Christ." In the so-called "Secret" he asks that God "will accept the offerings made by the people and bestow on these the spirit or grace peculiar to the day or season." After "changing the bread and wine into the body and blood of Christ" through consecration, the priest offers to God "of Thy gifts and presents, a holy victim, an immaculate victim, the holy bread of eternal life, and the chalice of everlasting salvation. Upon which do Thou vouchsafe to look with favorable and gracious countenance and accept them . . . that as many as of us as shall, by partaking of this altar, receive the most sacred Body and Blood of Thy Son, may be filled with all heavenly blessing and grace."

Thus, instead of looking upon and treating the Lord's Supper as *God's gift to man*, or as the Apology has it, as a "seal and testi-

mony of the free remission of sins," Romanists look upon and treat the Lord's Supper as a sacrifice, service, or work which man performs or offers to God.

Thus they have changed the very nature of the Sacrament by making it a work of man instead of a means of grace through which God works.

"A Sacrifice of Thanksgiving"

In the *Augustana Quarterly*, 1938, Jan., p. 55, Dr. Piepkorn says of the Lord's Supper: "It is a Eucharist, a giving of thanks, the most perfect oblation of gratitude that we can offer." In *Una Sancta*, Lent, 1946, p. 8, he says: "The normal ideal calls for sacrifice in the Eucharist, not, of course, in the sense of a supplementary, expiatory sacrifice in which some (?) Latin theologians understand the Roman Mass, but in the Scriptural sense of a sacrifice of praise and thanksgiving." Again, in *Una Sancta*, St. Lawrence, 1951, 11, he refers to the Lord's Supper as "our sacrifice of praise and thanksgiving." And in *Una Sancta*, Candlemas, 1947, p. 29, he calls it "the great act of thanksgiving of the Church." (Our emphasis and question-mark.)

The Apology says: "We indeed readily suffer the Mass to be understood as a daily sacrifice, provided the entire Mass be understood, i. e., the ceremony with the preaching of the Gospel, faith, invocation, and thanksgiving. For these things joined together are a daily sacrifice of the New Testament, because the ceremony of the Mass, or the Lord's Supper, was instituted on account of these things; neither is it to be separated from these." (*Triglotta*, p. 397.)

The essence of the Gospel is that God gives to us; not that we give to God. Whoever accepts the gracious gift of God in true faith is thereby moved to thank God, and in so far as it moves man to gratitude, the Gospel might be called a "Thanksgiving."

The Lord's Supper has rightly been called the "visible word" and "individual application" of the Gospel. It is a means of grace by which God offers, conveys, and seals unto us the certainty of our redemption and thereby assures us of our forgiveness. "Given and shed for you for the remission of sins." The words "for you" assure the individual partaker of the Sacrament that Christ's sacrifice and its blessed fruits are also meant for him, and this assurance moves him to offer up thanks to God. The Lord's Supper is therefore not in itself a "sacrifice of thanksgiving,"

but through its assurance of our forgiveness it moves us to gratitude.

Luther would call the Sacrament of the Altar a "Thanksgiving" or by any other name provided it does not involve the idea of "sacrifice or work," lest this precious treasure be polluted by such abomination. (St. Louis, X, p. 2238.)

It is from the idea that the Lord's Supper is a "sacrifice of thanksgiving" that the abomination of the Roman Mass-Sacrifice has been developed. In the *Didache* the Lord's Supper is a sacrifice because of the thanksgiving spoken at its celebration. In Justin Martyr it is a sacrifice not only because of the thanksgiving, but because the earthly elements are also offered to God. In Irenaeus it is a sacrifice because the earthly elements are with thanksgiving offered to God and thus made a true oblation appeasing God. According to Hippolytus the priest daily offers Christ's body and blood sacrificially as a memorial of the First Supper. Cyprian held that in the Lord's Supper the priest does what Jesus did: He offers Christ's body and blood to the Father.

By the middle of the third century the Lord's Supper had therefore become a repetition of Christ's sacrifice, by which God is made gracious and induced to forgive man all his sins.

"We Offer and Present to God Ourselves"

In *Augustana Quarterly*, 1938, p. 55, Dr. Piepkorn writes: "Lutheran theology rightly reprehended everything that reeked of propitiatory sacrifice in the medieval mass, and yet certain sacrificial connotations in the celebration of the Eucharist are inescapable. In the offering of the oblation for the double purpose of the celebration of the Sacrament and the relief of the needy (with later the substitution of money for the gifts of bread and wine), these oblations are but symbols of the fact that at the altar we offer and present to God ourselves, our soul and bodies, to be a reasonable, holy, and living sacrifice." In the Eucharistic Prayer proposed by Dr. Piepkorn, *Una Sancta*, Pentecost, 1947, p. 12, we read after the Words of Institution: "And here we offer and present unto Thee, O Lord, our souls and bodies, to be a reasonable, holy, living sacrifice, and we devoutly implore Thee to accept this our bounden duty and service, and to command these our prayers and supplications, by the ministry of the holy angel to be brought up unto Thy holy altar on high

before the sight of Thy divine Majesty, and to grant that all we who are partakers of this altar may worthily receive the most precious Body and Blood of Thy dear Son, and be fulfilled with all heavenly benediction and grace, and be made one Body with Christ and with all Thy holy Church."

That the offering of the consecrated bread and wine signifies the offering of ourselves to God is a very prominent thought in modern Episcopalian circles. (Cf. Hall, *The Church and the Sacramental System*, 1920, p. 306f; Clarke, *Liturgy and Worship*, 1932, p. 10; Underhill, *Worship*, 1937, p. 148; also Hislop, *Our Heritage in Public Worship*, 1935, p. 238.) "In the minor oblation we offer to God the unconsecrated elements of bread and wine, signifying thereby the oblation of ourselves to God . . . But since we cannot, because of sin, make this oblation acceptable and effective except by identifying it with the sacrifice for sin which Christ achieved once for all on Calvary, we resort to the instituted mystery in which the Holy Spirit consecrates our symbolic oblation and converts it into the sacramental Body and Blood of Christ. Thus we identify our oblation with the acceptable sacrifice of Christ, and renew our offering in a greater oblation of Christ's Body and Blood. In this way our sacrifice becomes acceptable with the acceptability of Christ's sacrifice, and is made effective as a reasonable, holy and living sacrifice of ourselves through our sacramental feeding on what we offer."

It is true, we Christians are to present our bodies a living sacrifice, holy, and acceptable unto God, which is our reasonable service, Rom. 12:1. That is the necessary fruit of faith in the forgiveness of sins. But nowhere does Scripture speak of such sacrifice in conjunction with the Lord's Supper, or restrict it to the Lord's Supper. Furthermore, to say that the offering of bread and wine for the celebration of the Sacraments are "but symbols of the fact that at the altar we offer (ourselves) to God" has no Scriptural foundation and is mere fantasy.

"Offering the Consecrated Elements to God"

Romanists regard the Lord's Supper as a "continuation" and "renewal" of Christ's sacrifice on the cross. By consecration the priest "changes" the bread and wine into the body and blood of Christ and then offers "the holy bread of eternal life and the chalice of everlasting salvation" as an unbloody sacrifice to appease God's offended justice.

Una Sancta likewise holds that "by consecration" the bread and wine "become the Body and Blood of Christ." It clearly says: "In the mass we do not repeat the sacrifice of Jesus which was sufficient and once for all. We recall this sacrifice to remembrance. There is no new immolation but rather a showing forth or recollection of the Lord's life and death. As the shepherds and wise-men brought themselves and their gifts, so when we arrive at Bethlehem, the pastor says, 'We give thanks to Thee . . . not as we ought, but as we are able; and offer to Thee, Thy Gifts of Bread and Wine . . . making the Memorial which Thy Son willed us to make.' When we can understand how the Elements become the Body and Blood of Christ by consecration, then we can understand in what manner the offering of these consecrated Elements to God, the Father, is a Memorial of Christ's Sacrifice." (*Una Sancta*, Holy Name, 1949, p. 9.)

For what purpose are the consecrated elements offered to God? As we shall point out later, according to *Una Sancta*, Calvary is not to be regarded as an act in itself but it is brought down to the present and made operative through the Lord's Supper.

Luther has well said, that to make a sacrifice of the Lord's Supper is wholly to change the nature and constitution of the Sacrament. It is contrary to the word and example of Christ and is the "HIGHEST ACCURSED IDOLATRY AND BLASPHEMY." (St. Louis, XIX, p. 1108.) D.

● Review of Publications

Great Leaders of the Early Church. Text by Gerald R. Giving. Illustrated by Lee Mero. 16 pages, 8½×11; stiff paper covers. Augsburg Publishing House. 20 cents each; \$2.00 per dozen.

Great Leaders of the Reformation. Text by Gerald Giving. Illustrated by Lee Mero. 16 pages, 8½×11; stiff paper covers. Augsburg Publishing House. 20 cents.

The first of these two books treats outstanding characters in the history of the Church not only during its earlier ages, but also through the middle ages. It contains sketches of Ignatius, Polycarp, Justin Martyr, Clement of Alexandria, Cyprian, Constantine, Athanasius, Chrysostom, and Augustine; and then also of Charles Martel, St. Boniface, Charlemagne, Saint Ansgar, Saint Olaf, and Bernard of Clairvaux. About half of each page is text, the other half consists of black pen-and-ink drawings. The second volume

contains sketches of forerunners of the Reformation (John Wycliff, John Huss, Thos. a Kempis, Savonarola, Johann von Staupitz), of Luther and Melanchthon, Tyndale, and others, inclusive of such men as Zwingli and Calvin. Both books are gotten up in such a way as to appeal to young and old. They might be put to many a use, e. g. also as a textbook for upper class children in a vacation Bible school. They will help to afford a quick orientation in the history of the Church through the ages. Unfortunately the author of their text neglects to say some things that should be said and says a true picture of the life of some of the men treated and their influence on the history of the Church for good or for ill should be given. Under Melanchthon, e. g., one reads: "Luther's mission at times demanded that he be impetuous and extreme. He needed the help of Melanchthon who had the time to think matters through objectively and record them with the written word. By his writings he preserved for us much of the subjective spirit and warmth of the Reformation." Under Calvin one reads: "He left a fortune in fame and consecrated influence, and from him Geneva inherited faith, education, government, brave citizens, and pride in an honored name." The writing of history demands that one remember the principle enunciated by Cromwell, "Paint me as I am;" or as James Thos. Fields put it in his "Portrait" of that statesman:

"Show my visage as you find it, —
Less than truth my soul abhors."

That is the way history is presented also in Holy Scripture. It includes what needs to be said for our warning. P. H. B.

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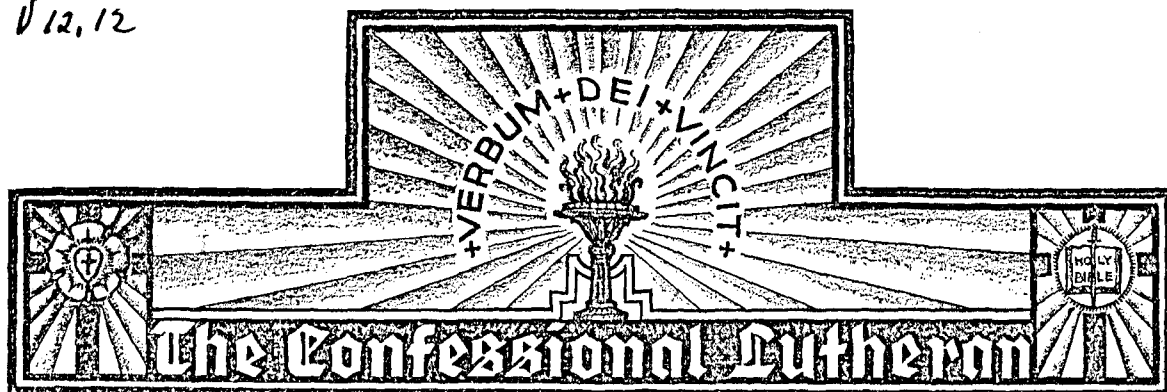
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MOTTO: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

VOLUME XII

December, 1951

NUMBER 12

IN THIS ISSUE: Denying Christ's Complete Atonement — Prayer for the Dead — A New Church Body is Born — Concerning Renunciation of Error — Wisconsin Synod Rejects the COMMON CONFESSION — Doctor Pelikan and Missouri Synod Theology — Pan-Lutheran Organizations: The Lutheran Editors' and Managers' Association — Chaplain Scharlemann Points a Problem — On the Union Front — What Our Readers Say.

*"To sin by silence when they
should protest makes cowards of men."
Lincoln, recently quoted by MacArthur.*

● Denying Christ's Completed Atonement

Redemption an Accomplished Fact

In his high-priestly prayer Jesus said, "I have finished the work which Thou gavest me to do," John 17:4. And before He died on the cross, He said, "It is finished," John

19:30. Christ's work of redemption is therefore completed, brought to an end. It is an accomplished fact.

By raising Christ from death God the Father placed His seal of approval on Christ's work of redemption. He then and there declared that the debt of punishment which all men had incurred had been paid by Christ to the uttermost farthing. Then and there God in His heart forgave all men all their sins. This forgiveness is now offered to all men in the Gospel. Whoever believes the gracious promises of God and accepts His free gift has forgiveness of all his sins.

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TRACT DEPARTMENT: Rev. Fred E. Bartling, 617 South Chicago Avenue, Freeport, Illinois.

There is now only one sin that damns — unbelief. Jesus says, "He that believeth not shall be damned," Mark 16:16. Again, He said, "If ye believe not that I am He, ye shall die in your sins," John 8:24.

Well has Dr. Pieper expressed this truth: "Everything that is sin, the transgression of God's Law, everything God did not impute to the world of men; He looked upon it as if it had never been done, He crossed it out from His record of sins. This reconciliation is behind us; it is something that has happened in the past; it is an accomplished fact."

THIS FORGIVENESS OF SINS IS IMPARTED AND SEALED IN THE LORD'S SUPPER TO THE INDIVIDUAL BELIEVER BY THE WORDS "GIVEN AND SHED FOR YOU FOR THE REMISSION OF SINS." EACH AND EVERY COMMUNICANT IS TO BE ASSURED AND BELIEVE THAT CHRIST GAVE HIS BODY INTO DEATH

FOR HIS SINS: THAT CHRIST SHED HIS BLOOD FOR THE REMISSION OF HIS SINS.

This teaching of our Church is designated in *Una Sancta* as a "limited theological conception of Redemption" and as a "denial of the Holy Ghost."

"Calvary was the Beginning of Redemption Rather than an Act in Itself"

After referring to Lutheran congregations as celebrating "the 'dry mass' on the Lord's Day as a substitute for the Communion," Rev. von Schenk in *Una Sancta*, St. John the Baptist, 1949, p. 17ff., says: "This rubric ('when the Holy Communion is not celebrated') shows the limited if not wrong thinking of Lutherans on the great subject of Redemption. The basic mistake of Lutheran practice (because of their limited theological conception of Redemption) has been to limit the redemption to an historical act which we recollect in preaching and Sacrament, instead of bringing it down to the present. This concept and practice is a denial of the Holy Ghost. Calvary was the beginning of redemption rather than an act in itself. Calvary was not an historic event as a single thing complete in itself. We should know better. The Eastern Fathers long ago taught and expounded what it means that our Lord took our nature upon Him and thus became the Savior of the world. . . . The remembrance of our Lord at the Communion is not a recollection of an event long past; it is a bringing of that past right down to the present, so that it is present and operative now. We should also know that the faithful preaching of the Redemption, of the Cross, is not a reminder of Calvary, but the Communion and preaching together is the Redemption set down into the present. . . . The Sacrament is that very same thing which Calvary was and is, brought down to us in bread and wine." In his book *The Presence*, p. 90, Rev. von Schenk says: "In Communion, as nowhere else, the believer is caught up in this great continual act, this timeless offering of the one sacrifice on the Cross."

Pastor von Schenk says that we should not limit the redemption to an historical act but regard it as something which is accomplished through the ages. How? Here we are referred to the Eastern Fathers.

The Theology of the Eastern Fathers

The Eastern Fathers held that the Faith of the Catholic Church, that is, the dogmas of the Trinity and the two natures in Christ,

must be maintained and accepted as true. The holy innocent Christ became a sacrifice for us, that we might be freed from condemnation and be delivered from sin, death, and the devil. In all this the Eastern Fathers agree with the common faith of Christendom.

However, besides this, the Eastern Fathers had their own peculiar theology: Sin is not so much guilt as the infirmity of death. In Christ's body humanity was united with deity. God became man that man might become God. This "deification" of man is accomplished not so much through instruction in the Word, but *by worship* centering on the Symbols, especially the Eucharist. Through worship man becomes one with Christ and embraces the inward moralistically conceived life of Christ. In such devotion place is also found for the veneration of the cross, the saints and their relics, amulets and images, and other religious exercises.

Here note, that even as in the Liturgical Movement, it is worship, especially through the Eucharist, which is regarded as the chief means by which salvation is appropriated.

By means of the *Epiclesis*, that is, the invocation of the Father to send His holy Spirit to make the bread the body of Christ and the wine the blood of Christ, the real presence is accomplished. The Eucharist is a continuation of Christ's sacrifice on the cross. It is "that pure and bloodless sacrifice which the Lord through the prophet said is offered to Him from the rising to the setting of the sun." Through eating and drinking Christ's body and blood we are cleansed in body and soul, receive the forgiveness of sins, and are made immortal. We are united with one another and become one body with Christ and share in His flesh and His divinity.

"The body (of Christ) immortalized by God, being in ours, transforms and changes the whole into that body itself." — "Partaking of the body and blood of Christ, thou mayest become of the same body and blood with Him." — "The body and blood of Christ are making for the support of our soul and body . . . a protection against all kinds of injury, a purging from all uncleanness. . . . Being purified by this, we are united to the body of Christ and become the body of Christ." — "Through it we have communion with Christ and share in His flesh and His divinity."

This is the teaching of the Eastern Fathers, to whom Pastor von Schenk refers us as over against Lutheran practice and the

"limited theological conception of Redemption" on which he accuses the latter of being based.

There are two main thoughts in the above presentation: (1) through the Lord's Supper we are united to the body of Christ, (2) through the Lord's Supper we become the body of Christ.

United To the Body of Christ

In *Una Sancta*, Annunciation of the Blessed Virgin Mary, 1948, p. 6, it is rightly said: "The Liturgical movement of our time is in one sense a movement which is going through all Christendom, possibly throughout the whole world of humanity." Reference is then made to "the liturgical movement which flourished in German Roman Catholic circles" after World War I, and its teaching is then summarized in the words: "The Church is there where the congregation of Christian believers gathers as *ecclesia orans* (the praying Church) about the altar; where the Body of the Lord is received with the mouth in the Holy Communion, there is the Church as the Body of Christ." (P. 7.)

Of this thoroughly un-Scriptural and Roman thought *Una Sancta* then says: "The active implementation of this doctrine has produced everything that the Roman Catholic Church has since then experienced by way of renewal. . . . A new and genuine fellowship, a real communion of human beings, grows out of the Holy Communion. Rightly understood, this doctrine is thoroughly Apostolic and Scriptural. . . . The real source of her vitality is this remnant of her primitive heritage which she still retains and which she knows how to renew again and again: The profound truth of the *Real Presence of Christ in the Sacrament of the Altar*." (P. 7f.) *Una Sancta's* own position is then stated in these words: "Without Holy Baptism and Holy Communion the Church could preach as much as she wanted, but her preaching would cease to be a proclamation of the Gospel, and the organizations which that preaching would create would be at most societies for the propagation of a world-view, but not Christian congregations. Without the Sacraments there would be no communion of the Body of Christ and therefore there would be no Church at all." (P. 17.)

Here recall the words of *Una Sancta*, Holy Name, 1949, p. 9: "The great concurrence binding Eastern, Roman, Lutheran and Anglican Christianity together is the Real Presence of the Body and Blood of Christ in the Ele-

ments upon the Altar." In full agreement with all this Dr. Piepkorn writes: "Through the Holy Eucharist we are united with every other Christian upon the face of the earth and are made one Body with all of Christ's Church Militant." (*Una Sancta*, Conversion of St. Paul, 1948, p. 11.)

Scripture, however, clearly teaches that it is not "through the Holy Eucharist" but *through faith* in Christ Jesus that we are all the children of God and are all one in Christ Jesus, Gal. 3:26-28.

Through the Lord's Supper "We Become the Body of Christ"

In *Una Sancta*, Pentecost, 1947, p. 8, the Rev. Kunkle und Dr. Piepkorn quote from "The Liturgy of the Eucharist" (The Lutheran Church of Our Savior, Bronx, New York: no date) as follows: "Grant us therefore, gracious Lord, so to eat the Body of Thy dear Son Jesus Christ and to drink His Blood, that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us." (The prayer is by Rev. von Schenk.)

And now recall the words previously cited from *Una Sancta*, Michaelmas, 1946, p. 15. In reference to the members of the Religious Orders celebrating "daily communion" and observing the "Liturgical Hours" we read: "Under the spiritual direction of the pastor, the members would strive to live the Christ life — to become Sons of God — other Christs."

Expressed in the terminology of the modern Liturgical Movement, the blood of Christ coursing through our veins cleanses body and soul from sin. As Preus, *The Communion of Saints* (1948), p. 121, has it: "To really break in and become one with the family of God is for the Christian to go to the Lord's Supper. There he really enters into the family of kindred spirits. He begins to 'experience' the community of Christians, a community whose roots reach down into the very wounds of Christ. And with the Blood of Christ coursing through their veins, they are drawn closer than brothers. For they are the Body of Christ." Again we read, "He (Christ) is the Heart whose redeeming blood streams through the veins of my soul, washing away every stain of my sin." (*Ibid.*, p. 127.)

Christ's body in us causes us to become members of His body, the same body which

we eat in the Lord's Supper. In the March, 1948, issue of the *American Lutheran Pastor* F. H. Lindemann writes: "Christ's Body in heaven, Christ's Body in the Eucharist, Christ's Body in the Church. In the Lord's Supper the Body that is in heaven is present on earth. As the believers eat this Body the Church becomes the Body. The believers become one body by eating the Bread, and this one body is the Body of Christ. Still more wonderful, the believer becomes a member of Christ's Body in the Lord's Supper not only according to the soul but also according to his physical body." (Cf. *Confessional Lutheran*, 1948, p. 109ff.)

Striking At the Very Heart of the Christian Faith

It is not so much in Roman Catholicism as in Greek Catholicism that we must look for the roots from which the modern Liturgical Movement has developed. Of course, Roman Catholicism and Greek Catholicism have much in common. But in the West the emphasis was on sin as guilt and therefore the Lord's Supper was primarily looked upon as an unbloody sacrifice for the sins of the living and of the dead. But in the East sin was regarded more as a disease and as a being apart from the Source of Life, and therefore the Lord's Supper became chiefly a means through which Christ is united with us and we are thus healed from the ravages of sin and made immortal. Of course, the latter idea is also found in Romanism. *The Catholic Missal*, p. 51, says: "The incarnation of the Eternal Word is, as it were, renewed in us through Communion, as the Sacrifice of the Cross is renewed and continued in the Mass." In the Mass the priest prays: "May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave unto my inmost parts; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy mysteries."

According to this theology the sinner is not *declared* righteous, that is, pardoned for Christ's sake, but the Christ *in us* sanctifies us, and being thus *made* righteous we have forgiveness of sins. Sacramentalism inevitably denies the Scriptural doctrine of justification by faith and advocates the heathen doctrine of salvation by works.

Una Sancta's false doctrine of the Lord's Supper and its sacramentalism strike at the very heart of the Christian faith.

D.

☉ Prayer for the Dead

When Christ instituted the Lord's Supper, He said: "This do in remembrance of ME." But in the Roman Mass the remembrance of Christ has become an *offering* "unto Thy excellent majesty, of Thy gifts and presents, a pure victim, a holy victim, an immaculate victim, the holy bread of eternal life, and the chalice of everlasting salvation." It has also become a remembrance of various saints and martyrs, and of the living and of the dead.

As *My Sunday Missal*, p. 33, puts it: "Everyone, everything is remembered."

The Roman Canon

The Roman Canon or Consecration Prayer consists of prayers of remembrance and of offering before the recitation of the Words of Institution and of prayers of offering and remembrance after the consecration through the Words of Institution. "Three 'memento' prayers in the second half of the Canon balance, as it were, three in the first. The groups represented in the first were the *Church, living persons* for whom one especially wishes to pray, and the *saints in heaven*." (McGuire, *The Mass Presented to Non-Catholics*, p. 58.) "The memento for the living (before the Consecration) is balanced by the memento for the dead (after the Consecration.)" (Parsch, *Study the Mass*, p. 84.)

In reference to the dead the Canon reads: "Remember, O Lord, Thy servants and handmaids, N. and N., who are gone before us with the sign of faith and sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, of light, and of peace."

Of this part of the Canon Luther says: "He (the priest) prays for those who sleep the sleep of peace and rest in Christ and have the sign of faith. If that is true, what are you then asking for them? Are you not out of your mind and foolish? If they have rest and peace, why or how should He refresh them and bring them peace? In this manner they must bite themselves in the mouth and lie in their cheek, and do not even know what and how they speak." (St. Louis, XIX, p. 1209.)

Purgatory

The Catholic Missal, p. 39, says of this remembrance of the dead, "Now the priest intercedes for the Church Suffering in Purgatory." From earliest days prayers for the dead were intercessions to "translate" their

souls "from the place of punishment." The words here placed in quotation marks are from "The Martyrdom of Perpetua and Felicitas" ascribed to Tertullian (d. 220 or 240 A.D.). Tertullian also speaks of the widow who "prays for (her husband's) soul, and requests refreshment for him meanwhile and offers (her sacrifice) on the anniversaries of his falling asleep." According to Tertullian there are three places after death: paradise, hades with its two compartments, and hell. From this we learn that prayers for the dead were intercessions for their redemption from the fires of purgatory long before the Ancient Liturgies came into existence.

An "intermediate state" between the earthly life and paradise is also being taught in Lutheran circles. Dr. Reu in *Lutheran Dogmatics* (1945 ed.), Vol. II, p. 370f., writes: "The preliminary perfection of the soul is called the 'intermediate state' because it occupies a position between this earthly life and eternal perfection. . . . The intermediate state, then, consists in being disrobed; hence external activity ceases, but in turn a far richer inner life commences. . . . The soul is in communion with the Lord; it has entered the state of rest and is free from sin and evil; it digests, so to speak, the impressions of its earthly life, and the wounds caused by sin gradually heal. Possibly we may assume that the fellowship with Christ increasingly sanctifies the soul, and that the habits of sin, which were found even in the departing believer, are now ultimately exterminated — we do not know how."

Is there such a great difference between this and the Roman purgatory?

Prayer for the Souls of the Dead

Does the Liturgical Movement sanction prayers for the *benefit* of the souls of the dead? In *Una Sancta*, Holy Name, 1949, p. 7, we read: "At the altar we join hands, not only with the great saints and fathers of the Church, but also with all our loved ones among the faithful departed. After each war 'Spiritism' has grown on every side. The human spirit finds it impossible to accept an absolute separation between the living and the dead. The seance loses its attractiveness, however, when the Church proclaims the mass. Our blessed Lord is the 'medium' between our loved ones and ourselves. . . . Here at the altar focused at a point, we find our communion with the dead. Often, the picture of the swollen and charred bodies to whom I have ministered when only *prayer*

for their souls was possible, flashes across my mind." (Our emphasis.)

The Professor-Elect to Concordia Seminary

The idea that in the Lord's Supper a communion is established between the Church militant and the Church triumphant, — a "favorite idea" of Loehe — is also taught by Dr. Piepkorn, professor-elect to the Department of Systematic Theology in Concordia Seminary at St. Louis, in *Una Sancta*, Conversion of St. Paul, 1948, p. 11ff. Of the dead he says: "In the Blessed Sacrament we are united with our own loved ones who have gone before us with the Sign of Faith and are now fallen asleep." (P. 12.)

This thought is then carried out by him in his Eucharistic Prayer in *Una Sancta*, Pentecost, 1947, p. 12, where we read: "We also remember before Thee, O Lord, Thy servants and handmaidens, N. and N., who have gone before us with the Sign of Faith and are now fallen asleep. To them, O Lord, and to all that rest in Christ, we beseech Thee to grant Thy mercy and everlasting peace."

Here note that Dr. Piepkorn has changed the words of the Roman Canon "Remember, O Lord," to read: "We remember, O Lord." He then refers to such prayer as a "commemoration of the faithful departed." There is, however, a vast difference between a commemoration of the dead and the prayer of Dr. Piepkorn: "To them, O Lord, and to all that rest in Christ, *we beseech Thee to grant Thy mercy and everlasting peace.*" Such a prayer can only be for the benefit of their souls.

In attempting to defend the use of such prayer, Dr. Piepkorn says: "For the commemoration of the faithful departed we have the Apostolic example in 2 Timothy 1, 18." (*Ibid.*, p. 17.) In II Tim. 1:18 the Apostle Paul writes: "The Lord grant unto him (Onesiphorus) that he may find mercy of the Lord in that day."

But who told Dr. Piepkorn and the Romanists that Onesiphorus was dead?

Dr. Piepkorn then refers also to the Lutheran Confessions and various Lutheran theologians and finally concludes: "The commemoration here printed goes no farther than the widely used (for instance, by President Ludwig Fuerbringer in *Alma Mater*, Feb. 3, 1932) suffrage, 'May they rest in peace and may the eternal light shine upon them'." (P. 17.)

Dr. Piepkorn, however, fails to note that the Lutheran Confessions and Lutheran theologians carefully distinguish between prayers for the benefit of the dead and prayers of thanksgiving for their happy deliverance and expressions of pious affections, or expressions of well-wishes, as that of Dr. Fuerbringer in *Alma Mater*.

It is in reference to the very question "whether the dead should be remembered at the Eucharist" that the Large Catechism immediately adds: "For it will not do so to frame articles of faith from the works or words of the holy Fathers. . . . The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel." (*Triglotta*, p. 467.)

Besides, where did Christ tell his disciples to remember the dead in the Lord's Supper?

Our synodical Catechism, Question 210, therefore reads: "For whom should we pray? We should pray for ourselves and for all other people, even for our enemies; *but not for the souls of the dead.*"

D.

☉ A New Church Body Is Born

Under the above heading Mr. H. A. Strumpler, director of public relations, has issued the following news release, dated at Okabena, Minnesota, Sept. 27, 1951: "A new church body came into existence during the last days, when several dozen men from various parts of the United States met, of whom the majority, for reasons of conscience, severed their connection with The Lutheran Church—Missouri Synod, on account of a change in the latter's confessional platform by the adoption of the so-called *Common Confession*. The new organization chose the name 'Orthodox Lutheran Conference' and adopted governing Articles of Agreement. The Conference elected the Rev. Wallace H. McLaughlin of Pittsburgh, Pa., as its President."

From the printed program of the church's convention on September 25 and 26 we note that Rev. P. E. Kretzmann, Ph.D., D.D., Ed.D., was to have preached the opening sermon. Essays were read by Rev. Wallace H. McLaughlin, M.S.T., and Rev. Gustav G. T. Schupmann of Chesterfield, Mo.; others on the program were Rev. Herbert F. Koehlinger of Detroit, Michigan, and Rev. Otto G. Schupmann of Minneapolis. According to the *Lutheran Times*, published at Okabena,

Minn., and edited by Rev. Geo. Schweikert, Rev. Albert Schupmann (Plymouth, Nebr.) is secretary of the Orthodox Lutheran Conference, and Mr. Fred J. Niebruegge of Clayton, Missouri, is treasurer. The proceedings of the new body are to be published, as is also a new periodical, to be known as the *Orthodox Lutheran*, and to be edited by Rev. G. Schweikert and Rev. Herbert F. Koehlinger.

Further information will have to await the publication of the Proceedings of the new body and the first issue of its official paper.
P. H. B.

❶ Concerning Renunciation of Error

"You know how the Church has always dealt with its teachers when they had adhered to errors contrary to the foundation of faith. She could then not accept the fairest speeches if she did not have the certainty that they did not after all still associate with these the old opinions." — Dr. C. F. Walther, in Iowa Colloquy, p. 157f.

❷ Wisconsin Synod Rejects the COMMON CONFESSION

(EDITORIAL NOTE: The Wisconsin Synod, numbering approximately 300,000 communicant members, and affiliated with the Lutheran Church—Missouri Synod within the Synodical Conference, at its convention in New Ulm, Minnesota (August 8-15, 1951), rejected the *Common Confession* of the Missouri Synod and the American Lutheran Church in no uncertain terms. Resolution 16 of the Missouri Synod has provided that "Whereas, The Constitution of the Synodical Conference provides that fellowship with another church body cannot be established by any one of its constituent synods without the consent of every synod in the Synodical Conference . . . therefore be it Resolved, That we request our President to place this matter before the Synodical Conference in order to secure the consent of the constituent synods to the action outlined in these resolutions." *Proceedings*, 1950, p. 586f. The Report of the Floor Committee on Church Union of the Wisconsin Synod consisted of four sections. The first section dealt with a reply of the presidium of the Missouri Synod to a letter of the Wisconsin Synod concerning various unionistic offenses. Its second section dealt with Scouting in the Lutheran Church. Section III dealt with the Common Confession. Section IV contains "General Resolutions" pertaining to all of the three aforesaid matters. Only Sections III and IV are before us as adopted, in the October, 1951, issue of the *Theological Quarterly* of the Wisconsin Synod, pp. 287-289. We are here reproducing these two sections of the resolutions of the Wisconsin Synod without any comment of our own at this time. — P. H. B.)

III. The Common Confession

The Common Confession has been submitted by the Lutheran Church—Missouri Synod to us as a statement of the agreement which has been achieved in the doctrines treated by the two committees (Mo. - A.L.C.) to secure our consent to it. We ask our sister Synod to weigh carefully the following statements and resolutions:

A. Statements.

1. We have given the Common Confession prayerful and thorough study in our congregations, in all our conferences, in all our Districts, and in our Convention.

2. We have assured ourselves through an official and written statement, given by your Committee on Doctrinal Unity to our standing Committee on Church Union, that the Common Confession is to be regarded, not as defining an area of doctrinal agreement, but as furnishing "a settlement of those doctrinal controversies that were before the church up to the time of the adoption of the Common Confession." (Minutes of the Committee on Doctrinal Unity, April 10, 1951.)

3. We gladly acknowledge that the Common Confession contains many fine statements of Scriptural truth.

4. We consider it to be no mere repetition, but a necessary emphasis to here state to you our motivation for our action on the Common Confession. It is a loving concern for the heart of the Gospel, the *Sola Gratia* (By Grace Alone), as already set forth in the preamble to the Review of the Common Confession. We are confident — and we have been so assured — that this is your concern, likewise. We, therefore, entertain the hope that you will see with us that only with the full Scriptural doctrine of Saving Grace Alone does God receive His full glory and the sinner his full security in Christ. We trust that you will also see that our criticism, especially regarding the lack of formal antitheses, is demanded for a full confession of the truth, so that neither God's glory nor the sinner's comfort may be abridged.

B. Resolutions.

1. Be it resolved:

That we concur in the findings of the Committee on Church Union as found in the document "Review of the Common Confession," and herewith make them our own.

2. Be it further resolved:

That we inform the Lutheran Church—Missouri Synod that we not only find the

Common Confession to be inadequate in the points noted (cf. Review of The Common Confession), but that we also hold that the adoption of the Common Confession by the Lutheran Church—Missouri Synod involves an untruth and creates a basically untruthful situation since the action has been officially interpreted as a settlement of past differences which are in fact not settled.

3. And be it further resolved:

That we ask the Lutheran Church—Missouri Synod to repudiate its stand that the Common Confession is a settlement of the doctrines treated by the two committees (Mo. - A.L.C.).

4. And be it further resolved:

a. That we direct the attention of our sister synod of Missouri to the position which the American Lutheran Church has taken in the Friendly Invitation of March 4, 1947, with the remark contending for "an area where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God," and that we indicate to the Lutheran Church—Missouri Synod that this position of the American Lutheran Church challenges the clarity and therefore the authority of the Scriptures. (Ps. 119, 105.) This can only cause confusion and disturbance in the church. Therefore negotiations should be suspended.

b. That we further indicate to the sister Synod of Missouri that not until the American Lutheran Church recognizes this as the basic problem which must first be considered and settled, will the obstacle to the renewal of doctrinal discussions have been removed. (Cf. Convention Proceedings of the Joint Synod 1939, page 61, 2b. and 3.)

IV. General Resolutions

(Pertaining not only to the Common Confession, but also to the matters, treated in Sections I and II, namely Missouri's reply to our "Six Questions" of 1949 and the controversy on Scouting. — Ed.)

1. Be it resolved:

That we further inform the President of the Lutheran Church — Missouri Synod through our President that, if the appropriate action in the matter treated in this report is not forthcoming, we shall feel constrained to carry the issue to the Synodical Conference at its next regular convention.

2. Be it further resolved:

That copies of the Report of the Standing Committee on Church Union and the Report of the Floor Committee as adopted by the

Convention be forwarded by our President to the President of the Lutheran Church—Missouri Synod and to the President of the Synodical Conference.

❁ Doctor Pelikan and Missouri Synod Theology

Let us begin with some interesting facts from recent church history, or shall we say the history of dogma. When the Chicago "Statement" was broadcast, in September, 1945, it was hailed with rejoicing by voices on the liberal side of American Lutheranism as a document indicating a change in Missouri's heretofore impregnable orthodoxy. And the COMMON CONFESSION of the Lutheran Church—Missouri Synod was greeted in a similar way, as a document mitigating the rigidity of Missourian dogmatics.

And now we have another indication to show whither the wind is blowing. Doctor Pelikan, a recent addition to the St. Louis faculty, published a book bearing the title "From Luther to Kierkegaard." This book was favorably received by the *Concordia Theological Monthly*, by the professional teachers' magazine *Lutheran Education* and in a few publications outside of the Missouri Synod. It was reviewed with less favorable comment, in part even with sharp criticism, by Professor Honsey in the *Clergy Bulletin* of the Norwegian Synod's pastoral conference, by Doctor Peters in the *Theological Quarterly* of the Wisconsin Synod, and by the undersigned in the *Confessional Lutheran*. On the other hand, Dr. Hermann Sasse, in his Letter No. 20, finds himself in perfect accord with Pelikan on at least one important point, namely that pertaining to the doctrine of inspiration.

This seems strange, at first blush, for the venerable doctor makes the statement, on page 6: "There simply is no preservation of the pure doctrine without combating false doctrine, no affirmation of the truth without denial of error, no confession of the Church without rejection of heresy." Now we know that Dr. Sasse has taken, and is holding, what is to be definitely a false position on the doctrine of inspiration. He does not equate this mysterious process with inerrancy, but assumes that the Holy Spirit permitted the penmen of Holy Writ to include errors in their books, thus making them, to that extent, human documents. And he has attacked the teaching of Doctor F. Pieper, of Doctor Th.

Engelder, and also of the undersigned, as contained in various articles and particularly in the monograph "The Foundations Must Stand." This so-called "Missourian" position is briefly this that the doctrine of the inspiration and inerrancy of Holy Writ is so important, as insisting on the infallibility of the organic foundation, that even the dogmatic foundation is endangered by a denial of this fact, that the entire body of Christian doctrine is jeopardized by doubts on this score.

But Doctor Sasse commends Pelikan's book for taking a less rigid position on this doctrine, especially since one of the latter's points is that, for Luther, the Word of God is above all not the written, but the oral transmission of the truth of salvation, since the truth of the Word does not come to men through the imparting of facts, but through the personal fellowship with God. This view, which is found also in the teaching of E. Brunner, is evidently acknowledged by Sasse, and he finds a measure of satisfaction in the possibility that Missouri's "un-Lutheran fundamentalism," which "is one of the great dangers of this Church today," will be removed.

We take the liberty of differing with the distinguished and venerable Doctor Sasse, although we concede that the possibility of a revision of Missouri's teaching of this doctrine is definitely present on the part of one or more members of the St. Louis faculty. And we reject the idea that Melancthon's *loci* and other theological writings brought about a false understanding of Luther's teaching. Although Luther was no dogmatician in the modern sense of the word, he made use of the ordinary laws of human thinking in all his doctrinal writings, and the claim that this is Aristotelian logic is without foundation. Luther was a master of argumentation and debate, as, for example, his "Disputations" show, not to mention his "Bondage of the Will" and his "Great Confession of the Lord's Supper." He made use of syllogisms, of the law of identification, and of other devices of logic, so that, even if he wrote no dogmatic, his Biblical theology fully compensates for this apparent lack. We know that Luther's teaching was based on his belief in the infallibility and inerrancy of Holy Writ.

P. E. KRETZMANN,
Cuba, Missouri.

☉ Pan-Lutheran Organizations — The Lutheran Editors' and Managers' Association

Speaking of the Lutheran Editors' and Managers' Association, which recently held its 39th annual convention, Editor E. W. Schramm, in the October 20 issue of the *Lutheran Standard* (ALC), wrote as follows:

"When the Lutheran editors and managers get together (this was the 39th annual convention of our group) there is a very helpful exchange of ideas as well as a very wholesome and inspiring fellowship. We who have been called to be church paper editors or publishing house managers (there are not very many of us) are conscious of exceeding close ties with one another, ties just about as close as can exist between Christian brethren here below. . . . One of the editors remarked that this was the first time in fourteen years that the program of the editors' convention did not contain a discussion of some phase of Lutheran unity. Perhaps the very fact that we do not consider it necessary in every convention to *discuss* this matter is eloquent testimony to the fact that we editors have reached the point where we want to specialize in the practice of unity and not just in the discussion of it."

Eloquent testimony indeed!

Members of the editorial staff of the *Lutheran Witness* are part and parcel of the Lutheran Editors' Association.

Time and again the Missouri Synod, speaking of the possibility of fellowship with the American Lutheran Church, not to mention other bodies, has resolved that "no action is to be taken by any member of Synod which would overlook the fact that we are not as yet united." (*Proceedings*, 1950, p. 587.)

What does the *Lutheran Witness* staff care about synodical resolutions which are not to its liking? It is traveling a unionistic road of its own, and no action of Missouri's responsible officialdom has ever come to public notice which would prevent the *Lutheran Witness* from continuing such a course. It's all a part of the general picture of the disintegration of Missouri as a confessional body under the policy of the present presidium.

Against that kind of policy we shall continue to raise our voice.

P. H. B.

❶ "Lutheran Loyalty"

Information reaching our office is to the effect that *Lutheran Loyalty*, the new lay-supported and edited magazine within the Lutheran Church—Missouri Synod, has with its second issue already reached a circulation in excess of 11,000 copies. Present plans call for another issue in January. Mr. A. H. Knief of Milwaukee, Wisconsin, is managing editor. The distribution of the magazine is financed by voluntary contributions and subscriptions by interested lay members of the Lutheran Church—Missouri Synod. The address of the office of publication, to which contributions are also to be sent is: Lutheran Loyalty Editorial Board, P. O. Box 2566 WA, Milwaukee 14, Wisconsin. The July issue of the magazine contained some particularly fine testimony against the lodge and against the lodge practice of various Lutheran bodies. It also took issue with an editorial in the *American Lutheran* on the "Common Confession." *Lutheran Loyalty* is deserving of wide and generous support.

P. H. B.

❷ To Our Subscribers

Our policy concerning termination of subscriptions is to send two successive notices to subscribers reminding them when their subscription is to expire, and a final notice at the time of expiration, notifying them that subscription has expired. No copies of the *Confessional Lutheran* are sent upon expiration of subscription. This is done so that subscribers may renew their subscription in time and not miss any copies. We are publishing this information here in order to spare both subscribers and ourselves inconvenience, and we shall deeply appreciate every bit of cooperation on the part of our subscribers in accordance with this policy.

Concerning Back Issues

The *Confessional Lutheran* always has a considerable number of extra copies of each issue printed. However, it is difficult to anticipate the actual demand for such issues. Unprecedented demand has long ago exhausted the available supply of copies of the March issue, containing, among other things, an account of Dr. P. E. Kretzmann's renunciation of Membership in the Missouri Synod, and the July issue, containing a documentary history of the Koch-Friedrich incident at Milwaukee, 1950, and its significance. Readers

will oblige us by remembering that copies of these issues cannot be supplied. Requests for the last-named issue are, however being held, and a reprint will be made if continued requests warrant this.

❸ Chaplain Scharlemann Points A Problem

Concerning Synodical Organization and the Local Ministry

In the *Lutheran Chaplain*, Vol. 12, No. 4 (August-September, 1951), p. 19f., Chaplain Martin H. Scharlemann, Lt. Col., USAF, has posed a problem. Speaking of life among our congregations in Oklahoma, Chaplain Scharlemann, stationed at Enid at the time, has said:

"On the whole, the religious life of our churches in Oklahoma seems to be rather strong. There is particular interest in the work of Synod at large. This last fact, however, creates a very serious problem for the local churches. For, by and large, our ministry in Oklahoma is much underpaid. As a matter of fact, we were told not so long ago that it was the second lowest in this respect among the districts of our church.

"This is not good. It tells on the spirit and work of the pastors. And it illustrates once again a basic weakness in our church work, which is the lack of reciprocity between Synod as an organization and the local ministry. By this we mean to call attention to the fact that Synod at large never hesitates to take from the local church and pastor; but it rarely responds by giving to the local pastor what he needs most under such conditions; namely, some one to take up his cause.

"The District of Oklahoma is a rather distressing example of this failure on the part of Synod. This incidentally, is the chief sore spot within our church organization; and we predict that, unless a greater degree of reciprocity is achieved in the next few years, there will come a time when local pastors, out of sheer desperation, will say in effect, 'We see no need for making unnecessary sacrifices like this. We will take care of local needs first and then if there is something left, we'll concern ourselves with Synod at large'."

We shall pass these sentiments along among our readers without any comment of

our own, trusting that they may serve the purpose for which they were intended.

P. H. B.

ON THE UNION FRONT

Echo of Pan-Lutheran Seminars

A letter from Pres. J. W. Behnken to the clergy of the Lutheran Church—Missouri Synod, dated September 17, 1951, says the following concerning the 1951 series of Pan-Lutheran Seminars:

"Religious News Service, under date of Monday, September 10, brought the following announcement:

"TOLEDO, O. — Fifty one-day Lutheran seminars will be held in the United States and Canada from Oct. 15 to Nov. 15, it was announced here by the Rev. Herman Mees Meyer, pastor of St. Paul's Lutheran church, and chairman of the seminar committee.

"Sponsored by the American Lutheran Conference, they will be devoted mainly to increased understanding between different church groups of the Lutheran faith.

"The seven church bodies participating will be the Augustana Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church, Lutheran Free Church, United Lutheran Church in America, and the Lutheran Church—Missouri Synod.

"This year's topic will be "A United Lutheran Front in American Life," with "Our Common Ground" and "Our Common Tasks" as sub-topics. Twenty-four speakers will take part.

"This will be the eighth series of seminars, the last of which was held in the fall of 1949. Directing them since 1946, has been the Rev. Joseph Simonson of Christ Lutheran Church, St. Paul, Minn., newly-elected executive secretary, Division of Public Relations, National Lutheran Council."

"The above announcement came to me as a surprise. I was neither consulted nor informed about it. The statement that the Lutheran Church—

Missouri Synod is one of 'the seven church bodies participating' is simply not true. Our Synod has not consented to take part in these seminars.

"If any of our pastors have been asked to be speakers at these seminars, they must by all means avoid every unionistic practice and must not create the impression that fellowship exists between our Synod and Lutheran bodies in the National Lutheran Council or the American Lutheran Conference. If the topic announced in the news release is correct, this will be extremely difficult.

"In this connection, permit me to quote again a resolution passed by the College of Presidents a few years ago:

"Re: Participation in American Conference Seminar programs.

"Our pastors, who believe they should when requested serve as speakers on A. L. C. Seminar programs, can rightfully be expected

"To make this invitation an opportunity firmly and in love to witness to the Scriptural truths held and confessed by them jointly with their brethren in Synod; particularly also those truths concerning which there is controversy in the Lutheran Church today; and

"On their part to avoid everything that could create the impression that differences in doctrine and practice no longer exist between Synod and National Lutheran Council church groups or that those differences that do exist can be a matter of indifference to them and to us.

The Committee:

WALTER NITSCHKE, *Chairman*
PAUL M. FREIBURGER
ARNOLD H. GRUMM"

So far Pres. Behnken's letter.

Upon inquiry, we received the following reply, dated, September 25, 1951, from the Rev. Herman Mees Meyer, chairman of the Seminars Committee:

"Thank you so much for making me aware of the terrible faux pas I supposedly committed in the news release from Toledo, as quoted in the letter of September 17th from the President of the Missouri Synod.

"It is strange how these releases come about. I don't think it appeared in the Toledo papers, and it evidently must have been put on the Religious News Service from the publicity headquarters at St. Paul. Unfortunately too, newspaper men, not knowing the real background situation, do change things, for I am certain that Pastor Simonson did not say 'The seven church bodies participating' but said 'Members of the seven church bodies participating.'

"The subject of discussion called 'Our Common Ground' is an effort from a theological point of view to determine and emphasize the things we agree upon, rather than the things upon which we disagree. The other topic, 'Our Common Tasks' is a very practical subject, in which we try to indicate to fellow Lutherans what the Lutheran Church as a whole, pastors and people, can contribute to the desperate needs of American life in this day. I feel, therefore, that you will agree with me that these seminars do have real merit."

The above letter indicates the spirit and direction of the Seminars to be more unionistic than heretofore, not less so. "Emphasize the things we agree upon, rather than the things upon which we disagree," is the slogan and the practice of religious unionists. Missouri Synod men who persisted in taking part in these Seminars knew that they were expected not to testify to the truth of the Missouri Synod's position over against the error prevalent in the N. L. C. bodies (for instance, in the fundamental article of the Inspiration and Inerrancy of the Bible). They doubtless found their situation, in the words of Pres. Behnken, "extremely difficult."

In an article concerning these Seminars in the *Lutheran Standard*, Oct. 13, 1951, p. 10, we read: "Missouri Synod speakers will be E. J. Friedrich, Otto H. Theiss, Alfred P. Klausler, A. R. Kretzmann, J. H. Gockel, R. Spannaus, Edgar F. Witte, Lawrence Acker, and F. W. Loose." We are informed that H. Lindemann also served as speaker.

A. V. K.

● What Our Readers Say

We have been receiving the *Confessional Lutheran* since June and so are very for-

tunate in getting the documentary history of the Koch-Behnken case in the July issue. I have read the case only once, and that's the last time I have had this issue in my possession. Since then it has traveled from one member of our congregation to another and is in very great demand. The effect it has had on all who read it is the same. They are stunned and speechless. Can't this issue be reprinted for many who desire to have it? I believe that if you don't re-run it you are missing a great opportunity to uncover this mess in the Missouri Synod. I myself would like to have two dozen copies if you would re-run it. I would feel very fortunate if I could get them for \$10.00. I want to send them out. Gaining one soul would make reprinting worthwhile. I enjoy all the issues I have received. May the Lord bless any and all who stand for the full truth of God's Word." — Layman, Oregon.

Concerning the Tract "The Testimony of a Former Scout" by Paul Randolph

In answer to numerous inquiries we may state that the tract "The Testimony of a Former Scout" was originally not written for publication. However, when a pastor secured permission to duplicate it the demand for it was so strong that, first 10,000 copies, and then an additional 5,000 copies, were multiplished. Since the demand has persisted, the tract can now be obtained from Northwestern Publishing House (3616-32 W. North Avenue, Milwaukee 8, Wis.) at 2 cts. plus postage in any quantity. This is an unusually low price for an 8 page tract, size 6½×8½ inches. Readers will no doubt want to avail themselves of the opportunity to obtain copies in lots of hundreds.

A Blessed Christmas

to all of our readers, in Christ Jesus, in whom the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Officers and Staff of the Confessional Lutheran Publicity Bureau.